THE HAVEN OF HEALTH:

Chiefly made for the comfort of Students, and consequently for all thoſe that haue a care of their health, amplified vppon fiue wordes of Hippocrates, *written Epid.6.* Labour, Meate, Drinke, Sleepe, Venus:

By *Thomas Cogan* Maiſter of Artes, and Bacheler of Phiſicke: And now of late corrected and augmented.

Hereunto is added a Preſeruation from the Peſtilence: With a ſhort Cenſure of the late ſickneſſe at Oxford.

*Eccleſiaſticus, Cap.*37.30.
By ſurfet haue many periſhed: but he that dieteth himſelfe prolongeth his life.

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A·LAMY
FIDELE·POVR
·IAMAIS·

TO THE RIGHT HONORABLE, AND MY VERIE GOOD LORD, SYR EDVVARD SEYMOR Knight, Baron Bewchamp, and Earle of Hertford, Thomas Cogan wisheth perfect health with encrease of Honour.

THE art of Phisicke, (right honourable) by the iudgement of the learned, hath two principall partes: the one declaring the order how health may be preserued: the other setting forth the meanes how sickenes may be remedied. Of these two partes (in mine opinion) that is more excellent, which preserueth health & preuenteth sicknes. For as much as health is the most perfect state of mans bodie in this life, and the onely ende or marke whereunto the Phisician directeth all his doings, which state to continue, which ende to enioy, which marke to hit, is much better than after wee are fallen and erred, and missed, eftsoones to recouer the same. Euen as it is better to stande fast still, than to fall and rise againe, better to keepe still a Castell or Citie, than after we

Two principal partes of Phisicke, preseruatiue and curatiue.

The ende of Phisicke is to maintaine health.

haue ſuffered the enimie to enter, to reſcue it againe. For as the Poet ſaieth, *Ægrius eiicitur quam non admittitur hoſpes.* And for this cauſe (as I think) *Aſclepiades* that famous Phiſician, leauing in a maner the vſe of medicine, bent all his ſtuſtie to the order of dyet: As though diet were of ſuch force, that by it diſeaſes might be cured better than by medicines. Or as *Cornelius Celſus* ſayeth: *Becauſe all medicines in a manner doe hurt the ſtomacke and bee of euill iuice.* And no doubt but that meane and temperate dyet, in the feare of GOD, is more commendable than all the delicate fare in the world, and ought of the godly to be eſteemed as a thing that beſt contenteth nature, & preſerueth health. Which is not onely confirmed by *Salomon* in his Prouerbes, and by the example of the Prophet *Daniel*, but moſt manifeſtly by *Eccleſiaſticus* in theſe wordes. How little is ſufficient for a man well taught, and thereby hee belcheth not in his chamber nor feeleth any paine. A wholeſome ſleepe commeth of a temperate bellie. He riſeth vp in the morning and is wel at eaſe in himſelfe. But paine in watching and cholerike diſeaſes, and pangs of the bellie are with an vnſaciable man. And againe he ſaieth: Be not greedie in all delightes, and be not too haſtie vpon all meates: for exceſſe of meates bringeth ſicknes, and gluttonie commeth into cholerick diſeaſes. By ſurfet haue manie periſhed: but hee that dieteth himſelfe prolongeth his life. But ſome wil ſay: may diet prolong a mans life? Why, *Ieſus Sirach* ſayeth ſo. And it is a common caſe defended by the Phiſicians, that *Phiſick may prolong life.* Becauſe Phiſicke is the ordinarie

Cor. Cel. lib. 5.

Ca. 15. ver. 16. & cap. 27. 27. Daniel. 1. 12. Eccle. cap. 31. 19.

Eccle. cap. 37. ver. 28. 29. 30.

Whether diet may prolong life.

dinarie meanes which God hath appointed for the preſeruing and recouering of health, and conſequently for the prolonging of life ſo long as his good pleaſure is. And though Phiſicke cannot make a man immortall, nor ſurely defend him from all outward harmes, nor aſſure him to liue out all his daies, yet it maketh vs ſure of two things (as *Auicenna* ſayth) in that it keeptth the bodie from corruption, and defendeth that naturall moyſture bee not lightly diſſolued and cõſumed. But it is a common ſaying: *He that liueth by Phiſicke, liueth miſerably*. And a great puniſhment it is for a man to refraine his appetite. As, for youth to forbeare fruite: for one that hath the gowt, to forbeare wine and women. Whereunto I anſwere, that to liue after the rules of Phiſicke is to liue in health. And to liue in health is great happineſſe: for health & ſtrength is aboue all gold (as ſaith *Ieſus Syrach*.) And a whole bodie aboue infinite treaſure: ſo that for the ineſtimable commodities of health, ſome haue ſuppoſed that *health is the happieſt ſtate:* as *Ariſtotle* declareth in his *Ethiques*. Now, what a reproach is it, for man whom God hath created after his owne likeneſſe, and endued with reaſon, wherby he differeth from beaſtes, to be yet beaſtlike, to be moued by ſenſe to ſerue his bellie, to followe his appetite contrarie to reaſon? for as much as by the very order of nature, reaſon ought to rule, and al appetites are to be bridled and ſubdued, as the Philoſopher notably teacheth in theſe wordes: *As the childe ought to liue after the order of his Tutor: So affection ought to be ruled by reaſon. Wherfore, in a moderate and temperate man,*

Eccle cap. 38. to the 13. verſe

The force of Phiſicke.

To keepe a good diet is great happines

Cap. 30. 15. 16

Lib. 1. *cap.* 4.

Reaſon ought to rule appetite.

Ethi. lib. 2. *cap.* 13.

that parte of the minde which is the seate of affections, must yeeld to reason; for comelinesse is proposed to them both. Nay, if a man be naturally enclined (as the most parte of men bee) to one thing or other contrarie to reason, yet he should striue against that inclination, and doe as they doe which would make crooked things straight, that is, to bend them as much as may be to the contrarie. For, as the Poet *Ouid* sayth:

Ethic. lib. 3. ca. vlt.

Est virtus placidis abstinuisse bonis. and
Fortior est qui se quàm qui fortissima vincit.

Whereof wee haue a worthie example in the Philosopher *Socrates*, who of set purpose oftentimes exercised and enured himself to endure hunger and thirst: which be more hard to suffer than to feede moderately, and to forbeare that which reason forbiddeth, although our appetite desire it. And when he was demaunded why he did so, that I may not accustome my selfe (quoth he) to followe my sensuall appetites, lustes, and desires. Also the same Philosopher affirmeth, that such as had well broken themselues to vertuous liuing and temperate diet, did perceiue and take of the same both much more pleasure and lesse paines, than such as with all high cure and diligence did on euery side make prouision to haue all things of pleasure. And I my selfe haue knowne some that haue taken as much delight in drinking of small drinke, as others haue by drinking of the strongest. And no marueile: for true delight is best perceiued, when appetite is ruled by reason, and not contrariwise as the Epicures imagine, who make *pleasure the chiefe felicitie*. As that *Philoxenus Erixius* in *Aristotle*, who wished

Eras. in apo. Socrates, a singular example of abstinence and continence.

Vera Voluptas, quid.

wiſhed that nature had made his necke longer than the necke of a Crane, to the end that he might haue felt a long while the ſweetneſſe & pleaſure of meat and drinke going downe the throte. But he that hath the gowt wil ſay, as I haue heard many gentlemen ſay ere now: Drinke wine and haue the gowt: drinke none and haue the gowt. As who ſhould ſay, that it maketh no matter what a man eateth or drinketh, for all is one ſo his ſtomacke be to it. But this opinion is both repugnant to reaſon and common experience. For who ſo hath commonly an aking head, if it proceede of a hote cauſe, ſhall feele that by drinking ſtrong drinke, the paine will bee encreaſed. And who ſo hath a hote ſtomacke or inflammation of the Liuer, ſhall plainly perceiue that by hote wines & ſpices it will become worſe. And who ſo hath a wound or ſore to be healed, ſhal find that by eating freſh Beefe, Gooſe and Garlicke, Pigeons and Eeles, and ſuch like, the cure will not come ſo faſt forward as otherwiſe it would. What meaneth this, but that meates and drinkes doe alter our bodies, aud either temper them or diſtempter them greatly? And no marueile, ſeeing that ſuch as the foode is, ſuch is the bloud: and ſuch as the bloud is, ſuch is the fleſh. Wherefore I ſay to the Gentleman that hath the gowt: (for poore men ſeldome haue it, becauſe for the moſt parte it groweth thorow exceſſe and eaſe) I ſay that although the forbearing of wine and women, and other things noyſome in that diſeaſe, doe not vtterly take away the gowt, yet it will abate, qualifie & abridge the paine, and make it much more tolerable. And ſo I thinke of

Ethi. lib. 3. cap. 12. Philoxenus the Epicure.

Whether or no, keeping of a dyet do eaſe our maladies.

Surfet and eaſe great cauſes of the gowt

of all other diſeaſes whatſoeuer. And to proue that good diet may preſerue a man from ſicknes, I need to vſe no other example than of Galen himſelfe, who by the meanes of his temperate diet, as he witneſſeth) after he paſſed the age of 28. yeeres vntil the time of his death, he was neuer grieued with any ſickneſſe, except the grudge of a feuer of one day, and that happened onely by too much labour, and liued, as *Sipontinus* writeth, 140. yeres, and dyed only through feebleneſſe of nature. His dyet ſtoode chiefly in three poynts, which I will here declare, that ſuch as would liue long in health may endeuour to followe it. The firſt poynt was, *neuer to eate or drinke his fill*. The ſecond, *neuer to eate any rawe thing*. The third, *to haue alwaies ſome ſweete ſauour about him*. Theſe three poynts, whoſoeuer will carefully keepe, if he bee of a ſound conſtitution, may liue long in perfect health. I ſay, if he be of a ſound conſtitution, for ſome are ſo corrupt from their natiuitie, that if *Eſculapius* (as Galen ſpeaketh) were euer at their elbow to aduiſe them in their dyet, yet could they not liue out halfe their daies. And ſome that bee of a ſound conſtitution by nature, doe yet through intemperancie ſo corrupt their complexion, that either they liue not vntill they bee olde, or els their old age is moſt fulſome & lothſome. Wherof hath riſen that ſaying not ſo common as true. *Youth riotouſely led, breedeth a lothſome olde age*. In this number chiefly bee Courtiers, Lordes, Ladies, Gentlemen, and Gentlewomen, though not all, yet many mo than of the common people. For theſe commonly liue not ſo long as the inferior ſort. As for

Lib. 3. cap. 1. de Sa. tu. The good effect of diet in Galen.

Galens diet ſtoode chiefly in three points

Intemperancie corrupteth the originall complexion.

for learned men, (if they be ſtudēts in deed) through reſt of the bodie, and immoderate muſing of the minde, they are not commonly ſo long lyued (the more it is to be lamēted) as the vulgar ſort. Wherfore that noble Philoſopher *Theophraſtus*, when he dyed is reported to haue accuſed nature, for that ſhe had giuen long life to Rauens and Crowes, whome it nothing auailed, and had giuen but a ſhort time to men, whom it behoued to liue much longer, to the ende that mans life might bee perfectly inſtructed with all manner of artes and diſciplines. But I truſt your honour being chiefly moued by a ſpeciall gift of Gods grace, and partly following theſe and ſuch like aduertiſements, will ſo diet your ſelfe, that you may liue long to the glorie of God, to the benefite of the common wealth, and to the comfort of your friends: which God graunt according to the good pleaſure of his will. And ſo I ende, beſeeching your honour to take this my dedication in good parte. And although the worke be moſt vnworthie of ſo worthie a Patrone: yet becauſe it is an exerciſe of learning, whereof your honour hath beene alwaies a ſpeciall fauourer, my truſt is that you will vouchſafe to giue it your protection, and the rather, for that it is the fruite of your own ſoyle, I meane the teſtimonie of a dutifull mind of the tenant toward his Lord and maiſter. 1588.

Cice. 3. Tuſ. Theophraſtus complaint of nature.

Your Honours moſt humble Orator Thomas Cogan.

Authoris carmen Sapphicum

ad Lectorem, depromptum ex *Ecclesiastico, Cap. 30. ver. 14. 15. 16. 17.*

Quisquis optata fruitur salute,
Sit licet pauper, tamen hic potenti
Diuiti præstat, mala quem flagellat
Infirmitudo.

Præstat argento superatq; fuluum,
Sanitas aurum, superatq; censum,
Quamuis ingentem, validæq; vires
Omnia præstant.

Vita languescens properante morte,
Peior est multo: requiesque dulcis,
Anteit longe miserum dolorem
Corporis ægri.

Si sapis, quæres igitur salutem.
En tibi portus pate fit salutis,
Hunc tene, salutis fouere & salutē:
Viue valeq;.

To the gentle Reader.

BEcauſe this Treatiſe chiefly concerneth the dyet of our Engliſh nation, I haue thought good, (moſt gentle Reader) firſt to declare the ſituation and temperature of this our countrey of England, and next to ſet downe the reaſon and order of the whole booke. Touching the ſituation, if we conſider the diuiſion of the whole earth habitable into foure partes, that is, Europa, Affrica, Aſia, & America, then is England a parcel of Europe, and ſituated on the Weſt ſide thereof, yea, ſo farre Weſt, as of olde time it hath beene thought, (Cornelius Tacitus witneſſing the ſame in the life of Iulius Agricolia) that beyond England dwelled no nation, Nothing but water and Rocks. And as the Poet Horace ſpeaketh, The Britaines the fardeſt of the world. Wheras now through the prouidence of God, and trauaile of men, there is found further in the Weſt, as it were a new world, a goodly countrey named America, or newe India, for largeneſſe, plentie, wholſome and temperate ayre, comparable with Affrike, Europe or Aſia. Againe, if we reſpect the diuiſion of all the earth into fiue parts, called in Latine Zonæ, correſpondent to the diuiſion of the heauens by fiue circles, that is to ſay, the Equinoctiall circle, the two Tropickes, the one of Cancer, the other of Capricornus, the circle Artick, and the contrarie Antarticke, which are briefely and plainly ſet forth by the Poet Ouid in the firſt booke of his Metamorphôſis, in this manner:

The ſituation of Britaine.

And as two *Zones* doo cut the heauen vpon the righter ſide,
And other twaine vpon the left likewiſe the ſame deuide,
The middle in outragious heate, exceeding all the reſt:
Euen ſo likewiſe through great foreſight to God it ſeemed beſt,
The earth included in the ſame ſhould ſo deuided bee,
As with the number of the heauen, hir *Zones* might full agree.
Of which the middle *Zone* in heate the vtmoſt twaine in colde,
Exceede ſo farre, that there to dwell, no creature dare be bolde.
Betweene theſe two ſo great extremes, two other *Zones* are fixt,
Where temperature of heate and cold indifferently is mixt.

Then I ſay of fiue parts of the earth, thoſe two which lye about the Poles, within the circle Articus and Antarticus, through extremitie of colde, are inhabitable: (as of olde time hath beene thought) howbeit now certaine Ilandes are diſcouered within the circle Artick, and found to be inhabited. The third and greateſt part which lyeth in the middes betweene the two Tropicks, by

reason of the continuall course of the Sunne ouer it, and the direct casting of the Sunne beames vpon it, named Torrida Zona, as burned or parched with ouermuch heat, hath likewise bin thought inhabitable, yet now found otherwise: considering the greatest part of Affrick well inhabited, and no small portion of Asia, with sundrie Ilands adioyning do lye within this compasse, yet by the iudgement of Orontius a man verie expert in Cosmographie, right vnder the Equinoctiall is most temperate and pleasant habitation: for so he sayth. Although the burning Zone doo seeme to bee dry through the continuall shining of the Sunne vpon it vnder the Equator, a most happie temperature of the ayre, passeth all others. The other two partes only, of which the one lyeth Northward, betweene the circle Artick and the Tropick of Cancer, the other Southward betweene the circle Antartick and the Tropick of Capricorne, are counted temperate and habitable regions, because they are tempered with heate on the Southside, and cold on the Northside. Howbeit these partes also about the middes of them are most temperate. For toward their vtmost boundes they are distempered with heate or cold according to the Zones next adioyned. Now in the temperate Zone Northwarde lyeth our country of Britaine, After Appianus, England within the eight Clime called Dia Ripheon, and Scotland in the ninth called Dia Darias, or after Orontius, whose iudgement I rather allow, England in the ninth Clime, and Scotland in the eleuenth: for the old diuisiõ of the earth, according to the latitude into seuen Climates, Orontius vtterly reiecteth, and thinketh the famous vniuersitie and Citie of Paris in Fraunce, to be placed about the end of the eight Clime, because the latitude of the earth, or eleuation of the Pole Artick (for both are one in effect) is there 48 degrees, and 40 minutes. The same reason do I make for England, because the Pole Artick is exalted at London 51 degrees and 46 minutes, and at Oxford 51 degrees and 50 minutes, that therefore England should be in the ninth Clime, because the distance of paralleles from the Equator is after Orontius in the ninth Clime, all one with our eleuation. England then lyeth in the temperate Zone Northward, & the ninth Climate, hauing on the Southeast side Fraunce, on the Northeast, Norwey, on the Southwest Spaine, on the West Ireland, on the North Scotland. Now concerning

Lib. 2. Sphe. cap. 8

Danias.

cerning the temperature of the ayre in England, whether it be in a meane, or doo exceede the meane, in heate, cold, dryeth, or moysture, shal best be perceyued by comparison of other countries. Hippocrates in the ende of his third booke of Prenotions, setteth downe three countries for example of temperate or vntemperate ayre in heate or cold, that is, Libya, Delos and Scythia. Libya or Affricke as ouer hot: Scythia or Tartaria as ouer cold, and the Iland Delos of Greece as meane and temperate betwixt both. The like comparison is made of Aristotle in the 7 booke and 7 Chapter of his Politikes. Those nations (saith he) which inhabit cold countries are couragious, but they haue little wit & cunning. Wherefore they liue in more libertie, and hardlie receiue good gouernance of the weale publike, neither can they wel rule their borderers. And such as dwell in Asia, excel in wit and arte, but they want audacitie, for which cause they liue in subiection to others. But the Grecians as they haue a countrie in a meane betweene both, so haue they both qualities. For they are both valiant & wittie. Whereby it commeth to passe that they liue at libertie, & haue good gouernment, & such a state as rule all other. Hereunto I wil ad the iudgement of Galen that famous Phisician, written in the second booke de San. tu. and 7 Chap. which may be as an interpretation of Hip. and Aristotle. The best temperature of bodie (saith he) is as a rule of Polycletus, such as in our situation being verie temperate, you may see manie. But in France, Scythia, Ægypt or Arabia, a man may not so much as dreame of any like. And of our countrie which hath no smal latitude, that part which lieth in the midst is most tẽperate, as the coũtry of Hippocrates: for that there Winter & Summer hath a meane tẽperature, & at the spring and fall of the leafe much better. So that Greece by the iudgement of these men is most temperate, and France distempered with cold by the opinion of Galen. And if France exceede the meane in cold, then is not England in a perfect temperature, but more declining to cold, because it is three degrees and ten minutes farther North, comparing Oxford and Paris together in the eleuation of the Pole Artick. Howbeit Iulius Cesar in the fifth booke of his commentaries, thinketh the ayre to be more temperate in Britaine, (in those places where he was) than in France, & the cold lesser. And Polidorus Virgilius in his Chronicle of England seemeth to be of the same minde. The countrey (saith he)

The temperature of Britain.

he) is at all times of the yere most temperate, and no extremitie of weather, so that diseases be rare, and therefore lesse vse of Phisick than elsewhere. And manie men all abroade doo liue a hundred and ten yeres, & some an hundred & twentie, yet he thinketh the ayre for the most part to be cloudie and raynie, which also is confirmed by Cornelius Tacitus *in the life of* Iulius Agricola *saying: The ayre of* Britaine *is foule with often stormes & cloudes, without extremitie of cold. But to reconcile these sayings of auncient authors, I thinke that* England *may be called temperate in heate in respect of* Spaine, *& tẽperate in cold in respect of* Norwey, *yet to be reckoned cold notwithstãding & moist, because it decliueth from the minds of the tẽperate* Zone *Northward. And this is the cause why* English *men doe eate more, & digest faster than the inhabitantes of hotter countries* (Videlicet) *the coldnes of the ayre encloſing our bodies about. And therefore we prouide that our tables may be more plentifully furnished oftentimes, than theirs of other nations. Which prouision, though it proceed chiefly of that plentie which our countrie yeldeth, is yet notwithstanding noted by foraine nations, as of* Hadrianus Barlandus *in a dialogue betweene the ỻnholder & the traueller, saying in this manner:* I will prouide that they may be entertained after the English fashion, that is, most richely and dayntylie. *Thus much touching the situation and temperature of* England.

Now concerning the order of the booke: Hip. *in the sixt booke of his* Epidemies *setteth downe this sentence,* Labour, Meate, Drinke, Sleape, Venus all in a measure, *as a short summe or forme of a mans whole life touching diet. By the which words (if we marke thẽ well as they be placed in order) not onelie the time most conuenient for euerie thing to be vsed, but also the measure in vsing is plainely signified in the worde* (Mediocria) *according to that saying of* Terence, The chiefest thing in mans life is to keepe a measure. *Euerie man therefore that hath a care of his health as much as he may, must not onelie vse a measure in those fiue thinges, that is to say, in labor, meat, drinke, sleepe, and venus, but also must vse them in such order as* Hip. *hath proposed them, that is, to beginne the preseruation of health with labor: after labor to take meate: after meate, drinke: after both sleepe: and venus last of all. And not contrariwise, to begin with venus & to end in labour like, as I haue heard say of a gentleman who had*

been

been a traueller in forrayne countries, and at his returne, that hee might seeme singuler, as it were despising the olde order of England, *would not begin his meale with potage, but insteed of cheese would eate potage last. But wise* Englishmen *I trust will vse the old* English *fashion still: and folowe the rule of* Hip. *approued by* Galen, *and by common experience in mens bodies founde most wholsome. Such as haue written of the preseruation of health before me, for the most part haue followed the diuision of* Galen *of thinges not naturall which be sixe in number: Ayre, Meate, and Drinke, Sleepe and watch, Labour and rest, Emptinesse & repletion, and affections of the minde. Which be called things not naturall, because they be no portion of a naturall bodie, as they bee which be called naturall things, but yet by the temperance of them the bodie being in health, so continueth: by the distemperance of them, sickenesse is induced, and the bodie dissolued. This diuision Sir* Thomas Eliot *knight, no lesse learned than worshipfull in his Castle of Health hath precisely followed, and hath set foorth euerie part right according to* Galen, *as plaine as may be in the* English *tongue. Yet (in my iudgement) this Aphorisme of* Hippocrates, *which I purpose (God willing) to declare, is more euident for the common capacitie of men, and more conuenient for the diet of our* English *Nation. For who is so dull of vnderstanding that cannot remember these fiue wordes,* Labour, Meate, Drinke, Sleepe, Venus, *and in vsing them applie* all in a measure. *Yet I knowe that the diuision aforesaide being well scanned may be found in a manner wholy comprehended in this short sentence. For exercise is to be vsed in an wholsome ayre, and affections of the minde doe commonlie folowe the temperature of the bodie, which is chiefely preserued by the moderate vse of those fiue things. Then whether we folowe in diet* Galens *diuision into sixe things not natural, or this rule of* Hip. *cõprehended in fiue words, there is no great difference, sauing that in writing for the instruction of others, that Method is to be vsed which is most briefe and manifest. And this is the cause, gentle Reader, why I haue taken an other order than such as haue written of this matter before me, euen that order (as I thinke) which of all other is the best: Herein to giue a watchword as it were, or occasion to others that be better learned & more at leasure to handle these pointes more perfectly. And in the meane time I trust euerie well disposed per-*

son

ſon will thankefully accept this my good intent, conſidering that none other cauſe hath moued me hereto, but onely the good will I beare firſt to the learned ſort, who haue moſt neede of wholeſome counſayles, & conſequentlie to al thoſe that loue to liue in health. And as the wordes are placed in order, ſo ſhall I in order proſecute them, if firſt I declare the cauſes that haue moued mee ſo ſodainly to alter my firſt edition. One cauſe was, the importunate requeſt of diuerſe of my frendes, which being no good Latiniſtes, could not well wade in the reading of my booke, by reaſon of much latin. For whoſe ſake, I haue tranſlated the moſt parte of the Latin into Engliſh: ſauing a fewe Latin verſes, which I haue left for the better remembrance of them which be Latiniſtes. An other cauſe was, for that I vnderſtood, that ſome Students, did take in ill parte that which I wrote concerning Metheglin and Cheeſe. Toward whom (I proteſt) that I ment as well as toward any other: and beſtowed my trauaile as much for their cauſe as for any other. For ſeeing we are all ſubiects vnder one Prince, & alſo ſter brethren (as it were) of one nurſe, I meane, al Students of the ſame Vniuerſities, why ſhould I make any difference of Students? Neither haue I made any at all. But what I wrote touching thoſe things, I wrote it only to note an abuſe in diet, which I ſaw among the common people in Wales; euen as I noted the abuſe in diet of the common people in other parts of England. But among Students I neuer ſaw any ſuch abuſe; neither is it to be ſeene els where than in the Countries abroad. And that Students might auoyde it, therefore I noted it: & not of any malice or affection toward any perſon or countrie. Wherefore, as the booke was chiefly written for all Students of her Maieſties dominions whatſoeuer; So I deſire all Students indifferently to accept it. And if they find whole ſentences taken out of Maiſter Eliot his Caſtle of Health, or out of Scho. Sal. or any other author whatſoeuer, that they wil not cõdemne me of vaine glorie, by the old Prouerbe (Caluus Comatus) as if I meant to ſet forth for mine owne works that which other mẽ haue deuiſed. for I confeſſe that I haue taken Verbatim out of others where it ſerued for my purpoſe, and eſpecially out of Scho. Sal. but I haue ſo enterlaced it with mine owne, that (as I think) it may be the better perceiued. And therefore ſeeing al my trauaile tendeth to common comoditie, I truſt euerie man will interprete all to the beſt. Gentle Reader fare well.

Schola Salerni.

FINIS.

WHAT LABOR IS.

The commoditie thereof, the difference of Labors, the preparation to Labor, the time, the measure of Labor.

CHAP. I.

THE first word in order of that golden sentence proposed by Hippocrates, is labour, which in this place signifieth exercise. For so is the word Labour commonly taken of Hippo. as Galen witnesseth, saying: Hippo. is wont to take this worde Labour for exercise. Labour then, or exercise, is a vehement moving, the ende whereof is alteration of the breath or winde of man. Of exercise doe proceede many commodities, but especially three. The first is hardnesse and strength of the members, whereby labour shall the lesse greeue, and the body bee more strong to labour. And that exercise or labour doth strengthen the body, beside the witnes of Galen, where he sayth, By exercises also there commeth a certaine strength to the lymmes, when as both naturall heate is kindled, and a certaine hardnesse and patience is caused by rubbing the partes one with another. It is prooued by experience in labourers, who for the more part be stronger than learned men, and can endure greater toyle. Whereof wee haue a notable example in Milo

Epid. 6.

Epid. 6. com. 5.

What labour is.

The benefite of exercise.

Li. 1. de Sanit. tuen.

Milo Crotoniates.

Crotoniates, who by the vſe of carying a Calfe euery day certaine furlongs, was able to carrie the ſame beeing a Bull. The ſecond commoditie of labour is encreaſe of heat. Whereby happeneth the more alteration of thinges to be digeſted, alſo more quicke alteration and better nouriſhing. The third is more violence of the breath or wind, whereby the pores are cleanſed, and the filth of the body naturally expelled. Theſe thinges are ſo neceſſarie to the preſeruation of health, that without them, no man may be long without ſickneſſe. For as the flowing water doeth not lightly corrupt, but that which ſtandeth ſtill: Euen ſo bodies exerciſed are for the more part more healthfull, and ſuch as be idle more ſubiect to ſickneſſe. According to that ſaying of the Poet Ouid,

Lib. de ponto.

Cernis vt ignauum corrumpant otia corpus,
Vt capiant vitium ni moueantur aquæ.

Cor. Cel. lib. 1.

Which alſo is affirmed by Cornelius Celſus, ſaying: Slouthfulnes dulleth the bodie, Labour doth ſtrengthit: The one maketh vs ſoone olde, the other maketh vs long yong. Yea Galen himſelfe is of the ſame minde, for thus he ſaith: As ſluggiſh reſt of the body is a great diſcommoditie for the preſeruing of health, So there is very great profite in moderate exerciſe. But there is great difference of exerciſes. For ſome are ſwift, as running, playing with weapons, throwing of the ball. Some are ſtrong or violent, as wraſtling, caſting the bar. Some are vehement, as danſing, leaping, footeball play. Againe, ſome are exerciſes onely, as thoſe now rehearſed, & other mentioned of Galen not vſed among vs. Some are not onely exerciſes but workes alſo, as to digge or delue, to eare or plowe lande, or to doe any other worke appertaining to huſbandrie, or whatſoeuer Craftes men of any occupation are wont to do for the vſe & commoditie of mans life. For theſe as they are labors, ſo are they exerciſes, & do make a good ſtate or liking of ỹ body, as Galen declareth, & is found true by cõmon experience in Englãd.

Lib. de San. bon. & Vitio. cap. 3.

Difference of exerciſe.

1. Aphoriſ. aph. 3.

For

For husbandmen and craftesmen, for the more parte doe liue longer and in better health, than Gentlemen and learned men, and such as liue in bodyly rest. Wherefore Galen himselfe sometime vsed rustical labours, especially in Winter: as to cleaue wood, to punne Barley, and such like. Againe some exercises are appropried to the partes of the body, as running, and going are the proper exercises of the legges. Mouing of the armes vp and downe, or stretching them out as in shooting and playing with weapons, serueth most for the armes and shoulders. Stouping & rising oftentimes, as playing at the bowles, as lifting greate waightes, taking vp of plummets or other like poyses on the ende of staues, these doe exercise the backe and loynes. Of the bulke and lungs the proper exercise is mouing of the breath in singing, reading, or crying. The muscles, and together with them the sinnewes, veins, arteries, bones, are exercised consequently, by the mouing of the partes aforesaide. The stomacke and entrails, and thighes, and reines of the backe are chiefly exercised by ryding. As for sitting in a boate or barge which is rowed, riding in a horse litter, Coache, or Waggen, is a kind of exercise which is called gestation: and is mixte with mooning and rest, and is conuenient for them that be weake and impotent, or in long and continuall sicknes. But aboue all other kindes of exercises, Galen most commendeth the play with the little ball, which wee call Tenise, in so much that hee hath written a peculiar booke of this exercise, and preferreth it before hunting, and all other pastimes. Because it may be easily vsed of all estates, as being of little cost. But chiefly for that it doth exercise all partes of the body alike, as the legges, armes, necke, head, eies, back and loynes, and delighteth greatly the minde, making it lusty and cheereful. All which commodities may bee found in none other kinde of exercise. For they streine more one part of the body than an other, as shooting, the armes, running, the

Labourers more healthfull than learned men. *Lib. 2. de Sa. Tuen. cap. 8.*

The proper exercises of all partes of the bodie.

Tenise play is the best exercise of all other. *Galen de parua pila exercitatione.*

legges, &c. wherefore those founders of Colleges are highly to be prayed, that haue erected Tenis courtes, for the exercise of their Scholers: and I counsaile all students as much as they may to vse that pastime. Notwithstanding I restraine no man from his naturall inclination, for I know that to be true, which Virgil writeth.

Aeglo. 2. *Trahit sua quemq; voluptas.*

Li. 2. Ser. Sa. 1. And as Horace saith,

Castor gaudet equis, ouo prognatus eodem,
Pugnis, quot vixere capitum, totidem studiorum
Millia, &c.

The games of Olimpus.

For in the Mount Olimpus in Greece, where the most principall playes and exercises of all the worlde were solemnly kept and vsed euerie fifth yere, first ordeyned by Hercules the Champion (as it is thought) al men did not practise one onely kinde of actiuitie, but euery man as he was minded, so hee applyed himselfe. There was wrastling, running with horses and on foote, turning, leaping, courling with Chariots, contentions of Poets, Rhetoricians, musicians, disputations of Philosophers, and others. So I restraine no man from his naturall inclination, but I shewe what exercise is best by the iudgement of Galen.

The preparation to exercise.

But least that by the violence of heate kindled by exercise, any of the excrementes should hastily bee receiued into the habit of the body, also least some thing which is whole should by heauinesse of excrementes or violent motion bee broken or pulled out of place, or that the excrements by violence of the breath should stoppe the pores or Cundites of the bodie, the olde Greekes and Romanes were wont to vse fricacies or rubbings before exercise in this manner. First to rub the bodie with a course lynnen cloth softly and easilie, and after to increase more and more to a hard and swift rubbing, vntill the flesh doe swell and be somwhat ruddie:

Frications.

then

then to annoint it with sweete oyle, stroking it euery way gentlie with bare handes. And of fricacies they haue made generallie three sorts, first hard rubbing to binde or consolidate, then soft rubbing to lose or mollifie, and lastlie meane rubbing to augment and increase flesh. But this kinde of preparation whereof Galen hath written abundantly in his seconde booke *De Sa. Tuen.* is not vsed in England, and therefore I will ende it with a merrie tale of Augustus the Emperour and an olde Souldier. On a time as the noble Emperour Augustus came to a bath, he beheld an olde man that had doone good seruice in the warres, rubbing himselfe against a Marble piller, for lacke of one to helpe him. The Emperour mooued with pittie gaue an annuitie, to finde him a seruant to waite vpon him. When this was knowen, a great sort of old soldiers drewe them together and stoode whereas the Emperour shoulde passe by, euerie one of them rubbing his backe against the stones, the Emperour demaunded why they did so, because (noble Emperour say they) wee be not able to keepe seruantes to doe it. Why (quoth the Emperour) one of you might clawe and rubbe an others backe well enough. So wiselie did he delude the practise of Parasites, according to the olde prouerbe, It is merry when knaues meete. Notwithstanding Maister Eliot reporteth of himselfe, that hee found greate commoditie in one kinde of fricacie, which is thus. In the morning after we haue beene at the stoole, with our shirt sleeues or bare handes (if our flesh be tender) first softlie and afterwarde faster to rubbe the brestes and sides, downewarde and ouerthwarte, not touching the stomacke and bellie, and after to cause our seruant semblably to rubbe ouerthwarte the shoulders and backe beginning at the necke bone, not touching the raines of the backe, except wee doo feele there much colde and winde, and afterwarde the legges from the knee to the anckle, last the armes from the elbowe to the hande wrest. And for those that

Three sorts of rubbinges.

A merrie tale of rubbing.

A kinde of rubbing good for all men.

cannot exercise their bodies at conuenient times, either because they are letted with necessarie businesse, or else by reason of vtter weakenesse, this kinde of rubbing may well bee vsed in steede of exercise. For rubbing is in steede of exercise as Georgius Pictorius writeth. But leauing all kind of fricacies to such as haue leasure, I prescribe none other preparation to bee vsed before exercise, but onely euacuation of excrementes from all such partes as nature hath appointed thereunto. That is, when you are risen from sleepe, to walke a little vp and downe, that so the superfluitie of the stomacke, guttes and liuer, may the more speedilie descende, and the more easilie be expelled. That doone to wash your face and handes, with cleane colde water, and especiallie to bath and plunge the eyes therein. For that not onelie cleanseth away the filth, but also comforteth and greatlie preserueth the sight, (as Auicen writeth) whereof students shoulde haue a speciall care. Moreouer to extende and stretch out your handes, and feete and other limmes, that the vitall spirites may come to the vtter partes of the bodie. Also to combe your heade that the pores may bee opened to auoide such vapours as yet by sleepe are not consumed. Then to rubbe and cleanse the teeth. For the filthinesse of the teethe is noysome to the braine, to the breath, and to the stomacke. They may bee clensed (as Cornelius Celsus teacheth) by washing the mouth with colde water, putting thereto a little vinegar. And with the same (if you list) you may gargarize or gussle in your throate, and after rubbe them harde with a drie cloth. Some vse to rubbe their teethe and gummes when they washe with a sage leafe or two, which is good to preserue them from corruption and abateth the ranke sauour of the mouth. All these thinges (which are sixe in number) are briefly comprehended in *Schola Salerni*, as followeth.

Exercitatio alui & vesica vacuationem prarequirit.

Washing of the face and bathing of the eies.

Caput pectere a fronte coruicem versus optimum est.
Rubbing of the teeth. *Lib. 1. cap. 2.*

Lamina

Lumina mane, manus ſurgens gelida lauet vnda.
Hac illac modicum pergat, modicum ſua membra
Extendat, crines pectat, dentes fricet: iſta Cap. 2.
Confortant cerebrum, confortant cætera membra.

After this preparation, as occaſion ſhall ſerue, you may fall to exerciſe, yet firſt you muſt diligently conſider where and when (that is to ſay) the place, and time. The place where exerciſe is to bee vſed doeth chefely concerne the ayre, which among all thinges, not naturall, as in habitation, ſo in exerciſe is greatly to bee regarded, for as much as it doeth both encloſe vs about, and alſo enter into our bodies, eſpeciallie the moſte noble member which is in the heart, and wee cannot bee ſeperate one houre from it for the neceſſitie of breathing. Wherefore exerciſe muſt bee vſed in a good and wholeſome aire, which conſiſteth in foure pointes, firſt that it be faire and cleare without vapours and miſtes. Secondlie, that it bée lightſome and open, and darke, troublous and cloſe. Thirdly that it bee not infected with carraine lying long aboue ground. Fourthly, that it be not ſtincking or corrupted with ill vapours, as beeing neere to draughtes, Sinckes, Dunghilles, Gutters, Chanels, Kitchins, Churchyards, or ſtanding waters. For the aire ſo corrupted, being drawne into our bodies, muſt of neceſſitie corrupt our bodies alſo. Theſe foure properties are breefly conteined in two verſes in *Schola Salerni*.

The place and time of exerciſe.

Ayer.

Faire properties of holſome ayer.
1
2
3
4

Lucidus & mundus ſit ritè habitabilis aer,
Infectus neque ſit, nec olens fatore cloaca.

Nowe for the time when you ſhoulde exerciſe, that diuine Phiſician Hippocrates teacheth vs playnely, ſaying. Let labour goe before meate. Whoſe authoritie Galen following, ſayth, We muſt begin the preſeruation of

The fitteſt time of exerciſe.

Epid. 6. Sect. 4, Lib. 2. de San. Tuen. cap. 2.

of health with labour, after that take meate, drincke, and so foorth. The time then most conuenient for exercise, is when both the first and seconde digestion is complete, as well in the stomache as in the veines, and that the time approcheth to eate againe. For if you doe exercise sooner, or later, you shall either fill the bodie with rawe humours or else augment yellowe choler. The knowledge of this time is perceiued by the colour of the Urine, for that which resembleth vnto cleare Water, betokeneth that the iuyce which commeth from the stomache is crude in the vrines. That which is well colsured, not too high or base, betokeneth that the seconde digestion is nowe perfect. Where the colour is very high or redde, it signifieth that the concoction is more than sufficient: Wherefore when the Urine appeareth in a temperate colour, not red nor pale, but as it were guilt, then shoulde exercise haue his beginning. By this meanes doeth Galen trie out the time moste fitte for exercise. But because euery man hath not skill to iudge of Urine, or hath not leasure or opportunitie to viewe his Water in a glasse as often as hee woulde or shoulde exercise, for the time moste conuenient, it shall bee sufficient to remember that Golden sentence of Hippocrates, Let exercise be vsed before meate.

The colour of the vrine sheweth when we shoulde exercise.

Aphor. li. 2 cap. 4.

Which rule (as that famous Phisition Fuchsius noteth) is vnaduisedly neglected in the Schooles of Germanie. For there the Schollers neuer exercise but foorthwith after meate, eyther leaping, or running, or playing at the Ball, or copting, or such like. And the same abuse is rife among vs heere in England, both in vniuersities and in the grammer Schooles. Wherefore it is no meruaile if Scholers oftentimes bee troubled with Scabbes and other infirmities growing of corrupt humours: because by that meanes greate store of rawe humours are ingendred and brought foorth to the Skinne: (according to the saying of Hippocrates)

An abuse of exercise touching the time.

If a man exercise vnpurged, byles will breake foorth. *Epid. 6. Sect. 5. Apho. 33.* Wherefore I counsaile all students not to exercise immediately after meate, for by that meanes the meate is conueied into all the members before it bee concocted or boyled sufficiently. Yet to rise vp after meate, and to stand vpright for a while, or to walke softly a little is very holsome: that so the meate may descende to the bottome of the stomacke, where (as Auicenna writeth) resteth the vertue of concoction, and is one of the first lessons *in Schola Salerni*, To rise after meate. But hastie mouing driueth the naturall heate from the inward partes, and causeth ill digestion. As for craftesmen, and labourers, if any demaund the question howe they can haue their health, and fall to worke straight after they haue eaten, I answere with Virgill: Greate labour ouercommeth all things. And as Galen writeth, We write these things, neyther to the Germanes, nor to other rude and barbarous nations, no more then to Beares and Bores, and Lyons, and such like: but to the Gretians, and to them which though they bee Barbarians by kind, yet they followe the facions of Greece. So I write not these precepts for labouring men, but for students, and such as though they bee no students, doe yet folowe the order and diet of students. Antonius the Romane emperour, who liued in Galens time, and had a speciall care of his health, was wont to come to the wrastling place about sume setting when dayes were at the shortest, and about nine or ten of the clocke when they were at the longest. Whose example if any list to followe (as Georgius Pictorius doth interprete) hee shoulde exercise in Summer fiue houres before noone, and in the Winter in the after noone at Sunne going downe, and in the spring time neere by noone. But I restrain no man to the houre, so it bee done according to the rules aforesayde, that is breeflie to conclude after the excrements bee auoyded, In an wholsome ayre, and before meate: Yea is it not

Rise vp after meate. *Geor. 1. De San. Tu. lib. 1.* The Exercise of the Emperour Antonine. *Palestra.* Three thinges to be obserued touching the time of exercise.

 suffi-

ſufficient in exercíſe to obſerue the time, the thinges pro-
ceeding, except wee keepe a meaſure therein: which alſo is
taught by Hippocrates in the worde (*mediocria*). And
although euerie man doth knowe (as Cicero ſayth) that
1. *Offi.* a meaſure is beſt in all thinges, or that meaſure is a me-
rie meane, yet fewe can hit that meane, as well in other
thinges as in this, vnleſſe they bee directed by a certaine
Lib. 1. de ſan. tuen. cap. 12. rule. Wherefore Galen, who leaueth nothing vnperfect,
The meaſure of exerciſe. ſetteth downe foure notes, by the which we may knowe
howe long wee ſhoulde exerciſe, and when we ſhould giue
ouer. The firſt is to exerciſe vntill the fleſh doe ſwell: The
1 ſecond, is vntill the fleſh be ſomewhat ruddie: The third,
2 vntill the bodie be nimble, actiue, and readie to all moti-
3 ons: The fourth is, vntill ſweate and hot vapours burſt
4 foorth. For when any of theſe doe alter, we muſt giue ouer
exercíſe. Firſt, if the ſwelling of the fleſh ſhall ſeeme to
abate, we muſt giue ouer foorthwith. For if we ſhould pro-
ceede, ſome of the good iuyce alſo would be brought forth,
and by that meanes the bodie ſhould become more ſlender
and dryer, and leſſe able to encreaſe. Secondly, if the liuely
colour ſtirred vp by exercíſe ſhall vaniſh away, wee muſt
leaue off, for by continuance the body would ware colder.
Thirdly, when agility of the limmes ſhall begin to faple,
wee muſt giue ouer, leaſte wearineſſe and feebleneſſe doe
enſue. Fourthly, when the qualitie or quantity of the
ſweate is chaunged, we muſt ceaſſe, leaſt by continuance,
the ſweate bee greater or hotter, and ſo the bodie become
colder and dryer. But of theſe foure notes, ſweat and ſwel-
ling of the fleſh, are the cheefeſt to bee marked in exercíſe,
Epi. 6. Sect. 3. Apho. 4. as Hippocrates ſheweth. In exercíſes ſweate is a ſigne
of extenuation comming foorth by droppes, and as
it were flowing out of little brookes: or elſe abating
of the tumour. As who ſhoulde ſay, ſweat and abating
of the fleſhe are two of the cheefeſt ſignes, to know when
we ſhould giue ouer exercíſe. This meaſure Pythagoras,
that was firſt named a Philoſopher, (though no Phyſiti-
an,

en, hath yet defined in his golden verſes.
Thus latined by Vitus Amerbachius.

Corporis & debes non intermittere curam,
Inque cibo potuque modus ſit, gymnaſiſque.
Hoc fiet laſſum, ſi te non illa grauabunt.

The ſame in effect is vttered by that excellent Greeke Orator Iſocrates in his Oration *ad Demonicum*. Vſe thoſe exerciſes of the body, which may rather preuail thy health than thy ſtrength: which thou mayeſt obtaine by this meanes, If thou leaue off from labour, while thou art yet able to labour.

Nowe as I haue ſhewed what time we ſhoulde giue ouer exerciſe, ſo heere I will ende my treatiſe of exerciſe, if firſt I ſhall declare, what remedie is to bee vſed againſt wearineſſe, which commeth by immoderate labour, either voluntary or neceſſary, for wee can not alwayes keepe the meane, but wee muſt doe as cauſe requireth. Wearineſſe, as all other infirmities of the body, is cured by the contrary: that is to ſay, by reſt. According to the ſaying of Hippocrates: In euery motion of the body, when it beginneth to be weary, then to reſt by and by, is a remedy of wearines. For when the body is tyred through ouer much labour, and ſtrength fayleth, and naturall moiſture decayeth, then reſt for a time recouereth ſtrength, reuiueth the ſpirites, and maketh the limmes able to endure labour, whereas otherwiſe they would ſone languiſh and pine away. Which thing Ouid well perceiued, as appeareth where he ſayth,

The remedie of immoderate exerciſe.

Li. 2. Apho. 42.

Quod caret alterna requie durabile non eſt.
Hæc renocat vires, feſſaque membra leuat.

Lib. 1. Epiſt. 4.

Where the Poet hath worthily added the worde (*Alterna*) that is to ſay (doone by courſe) for as it is not con-

uenient alwayes to labour, ſo is it not good alwayes to reſt. For that were idleneſſe or ſlouthfulneſſe, which corrupteth both the body and ſoule. For in the body through immoderate reſt is ingendred cruditie, and great ſtore of noyſome humours. Wherefore Galen reckoneth Idleneſſe or immoderate reſt, among the cauſes of colde diſeaſes. And what inconuenience doth growe vnto the ſoule thereby, is taught by the example of King Dauid, who through his idleneſſe committed adultery. 1. Sam. 11. 1. But moderate reſt doeth comfort both the body and minde as Ouid writeth.

Lib. de morb. cau. ca. 3.

Lib. 1. de pont.

Otia corpus alunt, animus quoque paſcitur illis.
Immodicus contra, carpit vtrumque labor.

Wherefore I will conclude with that notable ſentence of Galen: As ſluggiſh reſt of the body is a very great diſcommoditie to the preſeruing of health, ſo no doubt in moderate motion there is verie great commoditie.

De Suc. bo. & vi. cap. 3.

Of ſtudie or exerciſe of the minde in what order wee may ſtudy without hindrance of our health.

Chap. 2.

AS man doth conſiſt of two partes, that is of body and ſoul, ſo exerciſe is of two ſorts, that is to ſay, of the body, and of the mind. Hitherto I haue ſpoken of exerciſe of the body, now I will entreat of exerciſe of the minde, which is Studie: that is (as Tully defineth it,) A continuall and earneſt cogitation applied to ſome thing with great deſire.

What ſtudie is.

Lib. 2. de in. Acad. 4.

This kind of exerciſe (as Tullie writeth) is the naturall nouriſhment of the mind and wit, for ſo he ſaith, The conſideration

ſideration and contemplatiō of nature, is as it were a certaine naturall foode of our mindes and wittes, and to a learned and ſkilfull man, to ſtudie, is to liue. And likewiſe, there is ſo greate loue of learning and knowledge ingrafted in vs by nature, that no man can doubt, but that mans nature of it ſelf, without any commoditie is drawen thereunto. Which thing may well be perceiued euen in little children: for as ſoone as they haue gotten ſtrength to goe of themſelues, they are as buſie as bees, and they deuiſe a thouſande toyes to be occupied in. Which motions no doubt proceede from the minde. For (as Tullie ſayth) The muſing of the minde neuer ceaſeth. Idleneſſe therefore is not onely againſt nature, but alſo dulleth the minde, as Ouid worthily writeth:

Offi. 1. Idleneſſe is againſt nature. *Lib.* 5. *de Triſt.*

Adde quod ingenium longa rubigine laſum,
Torpet, & eſt multò quàm fuit ante minus.
Fertilis aſſiduo ſi non renouetur aratro,
Nil niſi cum ſpinis gramen habebit ager.

Wherefore notable is that counſell of Iſocrates *ad Demonicum*, Endeuour to bee laborious in body, and ſtudious in minde: for as our bodyes are encreaſed by moderate laboures, ſo are our mindes by honeſt doctrine. Which leſſon, Publius Scipio, who firſt was named Aphricanus, wel followed as Tullie alleageth by the witneſſe of Cato: whoſe ſaying (becauſe it is worthy and moſt fit for ſtudentes) I wil recite *verbatim*. Scipio was wont to ſay; that hee was neuer more leaſureleſſe then when hee was leaſurefull: and neuer leſſe alone, then when hee was all alone. Of this ſaying Tullie ſpeaketh as followeth. A noble ſaying ſurely and meet for a worthy and wiſe man: which declareth, that he both in his leaſure, was wont to muſe of matters to be done; and alſo in his ſolitarineſſe, to debate them with himſelfe, ſo as he was nothing idle at any tyme, and ſometime he needed not the communication of

Offici. 3. Scipio his ſaying to be followed of ſtudentes.

other. So those two thinges, leasure and solitarinesse, which bring a dulnes vppon other, made him the quicker. Leasure then and solitarinesse are two of the chiefest thinges apperteyning to studie. Which two who so hath obteyned, and is a louer of learning (as Isocrates speaketh) let him obserue these rules following:

Mane citò lectum fuge, mollem discute somnum:
Templa pete, supplex & , veneraue Deum.

How to beginne our studie.

Those thinges presupposed which I haue spoken of in the preparation of exercise of the bodie, this golden lesson of Lilie is next to be obserued. And if you goe not to the Church, yet forget not to serue God. And for this purpose no time is more cõuenient than the morning. Which the Prophet Dauid euerie where witnesseth in his Psalmes, namely Psalme fiue, saying my voice shalte thou heare betimes o Lord: early in the morning will I direct my prayer vnto thee, and will looke vp. And for studie howe muche better the morning is than other times of the day, the reasons following may declare. First of all there bee thee planetes (as the Astronomers teache) most fauourable to learning. That is, *Sol*, *Venus*, and *Mercurie*, these three in a manner meeting together when night approcheth, depart from vs, but when day drayweth neere they returne and visite vs againe. Wherefore the best time for studie is earlie in the morning, when the Planetes be fauourable to our purpose. Againe when the Sunne ariseth, the ayre is mooued, and made more cleare and subtill, and the bloud and spirites of our bodies doe naturally followe the motion and inclination of the ayre. Wherefore the morning or sunne rising, is most fit for studie. Aristotle therefore in his Oeconomikes, not vvout greate cause biddeth vs to rise before day, and sayeth, that it preuaileth greatly both to the health of the bodie, and to the studie of Philosophie. Whose counsel that famous Orator of Greece Demosthenes, diligently followed (as Tullie reporteth of him) Demosthenes sayed that he

The morning most fit for prayer.

The best time for studie is the morning.

A good counsell for studentes.

Tuscu. 4.

he was grieued, if artificers at any time did exceede him in diligence: wholesome example I wish al students to folow, hauing alwaies in mind this short sentence. The morning is best for studie. And not to imitate ỹ practise of Bonacius a young man of whom Poggius the Florentine maketh mention. This Bonacius was woont to lie long in bed, and when he was rebuked of his felowes for so doing, hee answered smyling, that hee gaue eare to certaine persons who contended and disputed before him, For as soone as I wake (sayde he) there appeareth in the shape of women Carefulnesse and slouthfulnesse. Carefulnesse biddeth me to rise, and fall to some worke, and not to spende the day in my bedde. Contrariwise slouthfulnesse biddeth me lie still, and take mine ease, and keepe me from colde in my warme couch. Thus while they varie and wrangle, I, like an indifferent iudge inclining to neither part, lie hearkening and looking when they will agree. And by this meanes the day is ouerpassed or I beware. This young mans practise I leaue to loytering Lurdeines, and returne againe to diligent studentes, who hauing vsed the preparation aforesaied must applie themselues earnestlie to reading and meditation for the space of an houre: then to remitte a little their cogitation, and in the meane time with an Ivorie combe to kembe their head from the forehead backewardes about fourty times, and to rubbe their teeth with a course linnen cloth. Then to returne againe to meditation for two houres, or one at the least, so continuing, but alwaies with some intermission, vntill toward noone. And sometimes two houres after noone, though seldome, except we be forced to eate in the meane season, for the sunne is of great power at the rising, and likewise being in the middes of the heauens. And in that part also which is next to the middes, which the Astronomers call the ninth part and the house of wisdome, the sunne is of great vertue. Now because the Poetes doe account the sunne as captaine of the Muses and Sciences,

An example of a slothfull Scholer.

How long we should studie without intermission.

Sciences, if any thing bee deepely to bee considered, wee must meditate thereon especially the houres aforesaide. As for the residue of the day is conuenient rather to reuolue thinges reade before, than to reade or muse of new. Alwaies remembred that euerie houre once at the leaste we remitte a little while the earnest consideration of the minde: neither should wee meditate anie longer than wee haue pleasure therein. For all wearinesse is hurtfull to health, wearinesse of the bodie is euill, but wearinesse of the minde is worse: and wearinesse of both worst of all. For contrarie motions draweth as it were a man in sunder and destroyeth life. But nothing is more hurtfull than studying in the night. For while the Sunne shineth ouer vs, through the power therefore the pores of the bodie are opened, and the humours and spirites are drawen from the inner partes outwarde. And contrariwise, after the sunne setteth the bodie is closed vppe, and naturall heate fortified within. Wherefore to watch and to be occupied in minde or bodie in the day time, is agreeable to the motions of the humours and spirites: but to watch and to studie in the night, is to striue against nature, and by contrarie motions to impaire both the bodie and minde. Againe, by continuall operation of the ayre opening the pores, there followeth exhalation and consumption of the vital spirites, whereby the stomacke is greatly weakened, and requireth a renewing and repayring of the Spirites: which may best be doone in the night season when naturall heate returneth from without to the inwarde partes. Wherefore whosoeuer at that time shall beginne long and difficult contemplatien, shall of force drawe the spirites from the stomacke to the heade, and so leaue the stomacke destitute: whereby the head shall bee filled with vapours, and the meate in the stomacke for want of heate, shall bee vndigested or corrupted. Well therefore sayth Erasmus, Night watchinges are thought very perillous. Notwithstanding I knowe that such as bee good students in-

deede

Afternoone studie not very good.

Lucubratio nocturna studiosis inimicia.

Why studie is better by day than night.

deede, hauing alwayes in mind that notable saying of Plinius: that all time is lost which is not spent in study, so spare no time, neither night nor day from their bookes. Whereof Plinie himselfe hath giuen a goodly example, in that by his owne testimonie, hee wrote that most excellent worke, called the history of nature, in the night, and at odde times: Yea, Galen in his olde age (as he writeth) was faine to eate Lettuse boyled, of purpose to make him sléepe, because in my youth (sayth he) of mine owne accord I vsed to watch. And again he saith, I surmounted al my scholefellows in study, not only in the day time, but also in the night. As for poore students, they must followe the example of Cleanthes, who in the night time by drawing of water, got wherewithall to finde himselfe in ỳ day to study Philosophy vnder Chrisippus. Or as that excellent Poet Plautus, who was faine (for his liuing) to serue a baker in turning a Querne or handmil, ỳ he might yet sometime apply his study. Wherefore let not poore students disdaine to do seruice in the day, that they may yet imploy sometime in the night. And if they ware pale with ouermuch studie, it is no reproche, but a very commendable signe of a good student. Yet would I haue none to studie so much, that thereby they should fall into sickneſſe, or become melancholike, as Homere writeth of Aiax & Bellerophon. Thus much touching the time most conuenient for study: Now touching the place moste fit for that purpose, I am of Quintilians mind, that to studie abroad, where we may haue libertie to looke farre about vs, eyther by riuer sides, or in pleasant woods, or hilles, where the singing of birds, or the ayre may delight vs, is not so good as to study in a quiet close place, be it chāber, gallerie, or closet. For those things which delight, doe rather remit our cogitation, and withdraw our intention then procure it. Wherefore, Demosthenes vsed to study in such a place where no voyce coulde be heard, and where he had no prospect,

Plinie his diligence to be followed of Students.

Lib. 2. de alt. fa. cap. 40.

De Succo. bon. & vi. cap. 1.

Plautus painfulneſſe.

Better to be pale with studie than loue.

leaſt that his eyes ſhould alienate his minde from his preſent purpoſe. Whoſe example may teache all ſtudentes, that a cloſe place without noyſe, not full of light is beſt to ſtudy in: nay, one light (by Quintilians iudgement,) is ſufficient. And that light which is, ſhould not come directly againſt our faces, for that is hurtfull to the ſight, but it ſhoulde come alwayes on that ſide which is contrary to the pen hande. Alſo, to ſtande at our ſtudy, or to leane vpon ſome pillowe or Quiſhion, as long as wee may well endure it, is much better then to ſit continually, becauſe by that means, the bloud and humours, may haue more eaſy paſſage to all the parts of the body, and the excrements may the better deſcend: for by much ſitting and cold, many ſtudentes in their olde age (if happily they liue ſo long) fall to the gout, to the dropſie, and ſuch like. But I woulde haue ſtudents whether they ſtand or ſit, alwaies to remēber. That a meaſure is beſt in all things. And if it happen that we be cloyed with ſtudie, then muſt we fall to recreation, and vſe ſome honeſt play or paſtime: yet ſo as Tullie preſcribeth, We may lawfully vſe play and paſtime, but euen as we ſleepe and other reſtings, at ſuch time as we haue ſufficiently ended graue and earneſt cauſes, and the very manner of our play muſt not bee diſſolute nor vnſober, but honeſt and pleaſant. Whereof we haue a notable example in Valerius Maximus, of Sceuola that learned Lawyer, who being wearied with lawe matters, was wont to recreate his minde with Teniſe play, and therein is ſaide to haue excelled. Yet ſometimes he played at Dice, and Tables, when he had beene long buſied in well ordering the lawes of the Citizens, and ceremonies of the Gods. For ſo he ſayth, As in earneſt matters hee ſhewed him ſelfe to be Sceuola, ſo in paſtimes he ſhewed him ſelfe to be a man whome nature hath not made able to abide continuall labour. Likewiſe, wee reade of Socrates the Phi-

Lib. 10. *cap.* 3. *Offi.* 1.

How play is to be vſed.

Lib. 8 *cap.* 8.

Sceuola optime pila luſiſſe traditur.

Cic. 1. *de Orat.*

Philosopher, who notwithstanding he was adiudged by the Oracle of Apollo, to be the wisest man in the worlde, yet for recreation hee blushed not to ride vpon a reede among his little children: And when hee was laughed to scorne of Alcibiades for so doing, hee answered him very pretily, tell no bodie (sayth he) that thou sawest mee, vntill thou haue children of thine owne. As who should say, such is the affection of Parentes towardes their children, that they are not ashamed oftentimes to play the children with them. But of recreation of the body I haue spoken sufficiently before, and nowe I will speake somewhat of recreation of the minde. For there be some pastimes that exercise the mind onely, as dice, tables, cardes, and such like, which because they are accounted vnlawfull games, and forbidden euen by heathen writers, as by the sage Cato in his morall precepts, I will omit them: and if any student will vse them hee shall not doe it (by mine aduise) yet I will rehearse one example of dice playing, because it is famous. Caligula the Emperour (as Erasmus reporteth) when he played at dice, gate more by lying and forswearing, than by true play. And vpon a time, yeelding his turne of casting vnto his next fellowe, going foorth to the doore, hee espied two rich gentlemen of Rome passing by, whome straightway hee commaunded to be taken, and their goods to be seised to his vse. And so returning againe into the house very ioyfull, hee boasted, that he neuer had a more luckie cast at the dice. As Caligula gate those gentlemens goods, so thinke I all is gotten that is wonne by dicing. Therfore I let it passe, and return to my purpose. There is an auncient game called the Chesse, which was inuented after Polidorus Virgilius, in the yeare of the worlde, 3635 by a certaine wise man called Xerxes, to mitigate the mindes or heartes of Tyrants. For it declareth to a tyrant that maiestie or authoritie, without strength, helpe and assistance of his men and subiectes, is casuall, feeble and subiect to many calamities. This game is an earnest exer-

A wittie answere of Socrates made to Alcibiades.

Vnlawfull games.

Trochos lude, aleas fuge.

Lib. 6. Apoph.

The dice play of the Emperour Caligula.

Play at the Chesse.

exercise of the minde, and very commendable and conuenient for students, and may easily bee prouided to bee alwayes ready in their chambers. But for a minde wearied with studie, and for one that is melancholike, (as the moste part of learned men are) especially those that be excellent, as Aristotle witnesseth, there is nothing more comfortable, or that more reuiueth the spirites than Musicke, according to that saying of Hessus,

Proble. Sect. 30 quæst. 1. Omnes homines qui ingenio claruerunt, melancholici fuerunt.

Nam nihil humanas tanta dulcedine mentes,
Afficit, ac melica nobile vocis opus.

And because it is one of the liberall sciences, it ought the more to be esteemed of students. And that for good cause. For by the iudgement of Aristotle, Musicke is one of those foure thinges that ought to bee learned of youth in well gouerned common wealthes: and in the fourth Chapter of the same booke, hee declareth that musicke is to be learned, not onely for solace and recreation, but also because it mooueth men to vertue and good maners, and preuaileth greatly to wisedome, quietnesse of minde and contemplation. But what kinde of musicke euery student shoulde vse, I refer that to their owne inclination. Howbeit the examples following may declare, that the Harpe of all instrumentes is moste auncient, and hath beene in greatest price and estimation. Orpheus that auncient Poet and Harper moste excellent, (as the Poets surmised) did with his Musicke delight wilde Beastes, as Lyons and Tygres, and made them to followe him, and with his sweete harmonie, drewe stones and woodes after him, that is to say, mooued and qualified the grosse heartes and rude mindes of men. The Prophet Dauid, delighted in the Harpe, and with the sweete melody thereof, deliuered King Saul from the vexation of the euill Spirite. Marsilius Ficinus speaking of himselfe sayeth, I also, (if I may make vnequall comparison)

Pol. lib. 8. cap. 3.

The commodities of Musicke.

The harpe the most ancient instrument.

1. Sam. 1. cap. 16. Lib. 1. de Stu. Sa. Tuen.

pariſon) doe proue oftentimes at home, how muche the ſweete tune of the Harpe, and ſinging, doe preuaile againſt the dumpes of melancholie. And if euerie ſtudent could playe vppon inſtruments, it were the more commendable. For Themiſtocles (as Tullie writeth) Becauſe hee refuſed the Harpe at a feaſte, was compted vnlearned. And Socrates when he was old, ſo much eſteemed of Muſicke, that he was not aſhamed being old, to learne among boyes to play vpon inſtruments. And how comfortable Muſicke is to all ſortes of men, we may playnely perceiue by labourers, for the galleman, the ploughman, the carter, the carier, eaſe the tedioufneſſe of their labour and iourney with ſinging and whiſtelinge: yea the brute beaſts be delighted with ſongs and noyſes, as mules with belles, horſes with trumpets and ſhalmes, are of a fiercer ſtomacke to their appointed miniſterie. Wherefore I counſell all ſtudents oftentimes to refreſhe their wearied minds with ſome ſort of melodie. For ſo ſhall they driue away the dumpes of melancholie, and make their ſpirites more liuely to learne. And ſo I ende this treatiſe of labour.

Tuſcu. 1.

Eraſ. 3. Apoph.

Of meate. Chap. 3.

After labour there followeth in the ſentence of Hip. *Cibus*, wherby he giueth vs to vnderſtande, that meate muſt be taken after wee haue exerciſed. The neceſſitie whereof needeth no proofe, conſidering that nature hath taught all liuing creatures to ſeeke by ſuſtenaunce to maintaine their liues. The infant newe borne ſeeketh to ſucke. The lambe, the calfe, the colte, yea the whelpe yet blinde gapeth for the dugges of the damme. For ſuch is the ſtate of man and beaſt touching the bodie, that the ſpirites, humors, yea the ſounde ſubſtance of all partes doe continually waſt and weare away: So that vnleſſe by nourifhment other like be reſtored, of neceſſitie the whole

The neceſſitie of meates.

must shortly be consumed. For life may wel be compared to the matche of a lampe, which if it bee not continually fedde with sufficient oyle is sone extinguished. Against this necessarie and naturall imbecillitie and mortalitie of mankinde, God of his infinitie prouidence and goodnesse hath prouided foode, whereby to repaire, to restore and counteruaile so long as his good pleasure is the continuall impairing and decaying of our flesh. Wherefore it behoueth vs to haue a speciall care and regarde that wee vse such meates as may best nourish our bodies, and in no wise hinder our health. Which to performe it is necessarie, that in meates we consider sixe things. First the substance, secondly the quantitie, thirdly the qualitie, fourthly custome: fiftly time, sixtly order. These sixe are briefly set downe in *Schola Salerni*, though not in like order as followeth:

Sixe things to be considered in meates.

Quale, Quid & Quando, Quantum, Quoties, vbi dando:
Ista notare cibo debet medicus bene doctus.

These six I shall briefly handle as they are proposed.

The substance of meates.

Concerning the substance of meates, some are good which make good bloud, and some are ill which engender ill bloud. Which difference may easily be perceiued by the viewe of the treatise following diuided into three partes accoyding to Galen. First I shall speake touching corne or grayne, next touching herbes and fruites, lastly touching liuing and sensible creatures, and their partes perteyning to dyet.

Lib. 1. de Alim.

Of Wheate Chap. 4.

Triticum.

Of all corne or grayne vsed in diet wheate is the chiefest. Theophrastus describeth diuerse sortes of wheate, but the greatest difference in my iudgement is in the colour, for some is browner or blacker, and other is whiter and fairer. The best kinde of wheate was called in olde time *Siligo*, whereof was made the finest bread called

Panis

Panis Siliginеus, which wee call manchet, and was plentifull among the Romaines, and other Nations also subiect to the Romaine Empire. And although Plinie preferre the wheate of Italie before all other, confirming the same by the saying of the auncient Poet Sophocles: And to describe Italie so frutefull of white wheate. Yee as I thinke we haue as good wheate in Englande, both red and white as may be founde in any Countrie in all Europe, and as good bread is made thereof, especially that of Yorke, which they call maine bread. Wheate in nature is manifestly hotte, and beeing laide to outwardly in a medicine, is hotte in the first degree without any manifest moysture. And touching the choice of wheate which is best to make bread withall, Matthiolus perfectly describeth: Wheate whereof the best bread is made, shoulde be harde, thick, heauie, yealowe, brighte, full ripe, cleane, growne in a fatte soyle. And if we cannot conueniently prouide wheate that hath all the foresaide properties, yet let it be such as Galen requireth. Let it be harde wheate, that will not easilie be broken betweene the teeth, let it be thicke or close together, not lose or open: Let it be heauie or weightie, let it be of yellowe colour. Of such wheate as this, may be made that bread which is best and most wholesome for youth and age, which ought to haue fiue properties. First it must be wel leauened, for breade without leauen is good for no man. Howebeit in England our finest manchet is made without leauen. Next it ought to be light, for thereby it is knowen that the clammines thereof is gone. Thirdly it ought to be well baked, for bread that is ill baked is of ill digestion, and sore grieueth the stomacke. Fourthly it must be temperately salted, for bread ouersweete is a stopper, and breade ouer salt is a drier. The fifth thing is that bread should be made of the best wheate, such as I haue spoken of before. These fiue properties are briefelie comprised in two verses in *Schola Salerni*,

Ga.li.1.de Als. fa.ca.2.
Li.18.ca.7.

Maine bread of Yorke.
Galen.li.1.de. Als fa.ca.9.

Li.2.Dios cap. 78.
What wheate is best.

Li.1.de Als.fa. cap.2.

Wheat bread ought to haue fiue properties.
Ga.li 1.de Als. fa.ca.2.

Panis

Panis non calidus, nec ſit nimis inueteratus,
Sed fermentatus, & oculatus, ſit bene coctus,
Et ſalſus modicè, & frugibus validis electus.

But the firſt verſe conteineth two other notes touching bread. The one is, that it ought not to be eaten hotte, becauſe it ſtoppeth much and ſwimmeth in the ſtomacke by reaſon of his vaporous moyſture, yet is the ſauour of newe breade very wholeſome, and reuiueth one out of a ſoune, as Arnoldus ſaith. The other is that we ought not to eate bread that is very ſtale or mouldie, for it dryeth the body and ingendreth melancholie humors. Wherevpon it followeth that bread to bee beſt, which is made of pure flowre of good wheate, ſufficiently leauened, ſomewhat ſalted, well moulded, well baked, neither too newe nor too old: that is to ſay, after Doctor Boord, that it be at leaſt a day and a night olde, and not paſt fowre or fiue daies old, except the loaues be verie great, which definition Galen himſelfe vttereth in theſe wordes: That breade is mòſt eaſilie digeſted, which is well leuened, and well kneaded or wrought, and well baked. Whereby it appeareth that all kinde of breade made without leauen is vnwholeſome, and after Galen deſcendeth ſlowlie from the ſtomacke, engendreth groſſe humors, cauſeth oppilations of the liuer, encreaſeth the weakeneſſe of the ſpleen, and breedeth the ſtone in the reynes. Wherefore cakes of all formes, Simnels, Crancknels, Bunnes, Wafers, and other things made of wheate flowre, as Fritters, Pancakes and ſuch like, are by this rule reiected. Seeing that wheate meale is not eaſily digeſted, vnleſſe it be laboured with ſalte, with leauen, with mixture, with threſhing, and with the Ouen. Howbeit nowe adayes common experience prooueth in mens ſtomackes, that breade much leauened is heauie of digeſtion, and no breade is lighter than manchet, which is made of fine flower of wheate

The ſmell of newe breade very wholeſome.

What bread is beſt.

Lib. 1. de Ali. fa. 2.

Lib. 1. de Ali. fa. cap. 4.

Vnleauened breade is very vnwholeſome.

Gal. de Ali. fa. ca. 7.

Proceſſe of time doth alter mens ſtomackes.

wheate hauing no leauen. And by the foresayd definition all loaues that are not baked in an Ouen, but vpon pyons or hotte Stones, or vpon the earth, or vnder hotte ashes, are vnwholesome, because they are not not equally baked, but burned without and rawe within. And of such loaues as are baken in an Ouen, the greatest Loaues doe nourish most, after Master Eliot, because the fire hath not consumed the moysture of them. But whether Breade be made in forme of Manchet, as is vsed of the gentilitie, or in great Loaues, as it is vsed among the Yeomantie, or betweene both, as with the frankelinges, it maketh no matter, so it bee well baked. Burned Breade and harde Crustes, and pasty crustes doe engender adust choler, and Melancholye humours, as sayth *Schola Salerni*.

The greatest loaues doe nourish most.

Burned crusts ill.

Non comedas crustam, choleram quia gignit adustam.

Wherefore the vtter Crustes aboue and beneath, should be clipped away. Notwithstanding after Arnold, the crustes are wholesome for them that bee whole, and haue their stomackes moyste, and desire to bee leane, but they must eate them after meate, for they must enforce the meate to descende, and doe comfort the mouth of the stomacke. Browne breade made of the coursest of Wheat flower, hauing in it much branne, and that breade which Galen calleth *Autopyros*, that is, when meale wholly vnsifted, branne and all is made into Bread, filleth the belly with the excrementes, and shortly descendeth from the stomacke. And beside that it is good for labourers, I haue knowne this experience of it, that such as haue beene vsed to fine bread, when they haue beene costiue, by eating browne breade and butter haue beene made soluble. But wheate is not onely vsed in breade, but beeing sodden, is vsed for meate, as I haue seene in sundrie places, and of some is vsed to bee buttered.

Crusts good for some.

Brown bread.

Browne bread looseth the bellie.

Buttered wheate.

Lib. 1. de Ali. fa. ca. 7.

But Galen himselfe (as hee writeth) trauailing into the Country, for want of other foode was faine to eate sodden Wheate in an husbandmans house: but the next day after, hee and his mates that had eaten with him, were much greeued therby both in stomacke and head. Whereby hee concludeth that it is heauy and harde of digestion, but being well digested, nourisheth strongly, and strengtheneth a man much: wherefore it is good for labourers. Of Wheate also, is made *Alica* and *Amylum* mentioned of Galen, things not vsuall among vs. Yet *Amylum* is taken to bee Starch, the vse whereof is best knowen to Launders. And *Alica Saccharata* is taken for Frumentie, a meate verye wholesome and nourishing if it bee well made, yet in digestion much like to sodden wheate.

Frumentie.

As for the Turkie wheate, French wheate, and such like straunge grayne, I will ouerpasse them, because they bee not vsuall in our Country of England. Yet of french wheate I can say thus much by experience, that in some partes of Lankashire and Chesshire they vse to make Breade thereof for their houshoulde, being mingled together with Barley, but for the Winter time onely. For when the heate of the yeere encreaseth, it wareth rancke of sauour. Also, therewith they fatte their Swine, for which purpose it is greatly commended, and in my iudgement, it is more fitte to feede Swine than men. More of breade shall be spoken hereafter when I intreat of other grayne.

Frenche wheate.

Of Rie. Chap. 5

Secale commonly called Rye, a Grayne much vsed in Breade, almoste throughout this Realme, though more plentifull in some places, than in other: yet the Breade that is made thereof, is not so wholesome as

Rie bread.

as wheate breade, for it is heauie and hard to to digeſt, and therefore moſt meete for labourers, and ſuch as worke or trauaile much, and for ſuch as haue good ſtomackes. There is made alſo of Rie mixed with wheate a kinde of breade named miſſeling or maſſeling breade, much vſed in diuerſe Shires, eſpecially among the familie. Which being well made after the order preſcribed in the treatiſe of wheate, is yet better than that which is made of cleane Rie, but that which is halfe Rie and halfe Barlie is wooꝛſe. Rie laide outwardly to the bodie, is hotte and drie in the ſeconde degree after Dodonæus, whoſe authoritie I alleage, becauſe Galen hath written little or nothing thereof, except *Typha* be Rie, as Maiſter Eliot iudgeth it: then is it in a meane betweene Wheate and Barlie.

The temperature of Rie.

Of Barlie. Chap. 6.

BArlie, whereof alſo bread is vſed to be made, but it doth not nouriſh ſo much as wheate, and after Matthiolus, troubleth the ſtomacke, maketh colde and tough iuyce in the bodie, nouriſheth little, and ingendreth winde, yet ſome affirme that it is good for ſuch as haue the gowte. Barlie is colde and drie in the firſt degree, (and as Galen ſaith) how ſoeuer it bee vſed in breade, or ptiſan, or otherwiſe, it is of cooling nature, and maketh thinne iuice and ſomewhat cleanſing. And in the tenth Chapter of the ſame booke, hee ſaith that barlie bread paſſeth very ſoone from the bellie. As of wheate, ſo likewiſe of barely there is great choyce to bee had, for ſome is better and ſome is wooꝛſe. Yet all barlie generally, conſidering the nature thereof, is moꝛe meete for drinke than breade, and thereof is made the beſt malte to make ale or beere. And though barelie be colde, yet it

In li. 5. Dioſ. cap. 79.

Barlie bread good for gowtie folkes.

Ga. li 7. de ſimp.

Li 1. de Alim. fa. cap. 9.

Malte.

maketh such hotte drinke, that it setteth men oftentimes in a furie.

Of Oates. Chap. 7.

Lib.6.Simp. OAts, after Galen, haue like nature as barlie, for they are drie, and digest in a meane, and are of temperature somewhat colde, also something binding, so that they helpe a laske, which I my selfe haue proued in cawdles made with oatemeale. *Lib.1.de Alim. fa.cap.14.* Yet Galen affirmeth, that Oates are meate for beastes and not for men. Whose opinion in that point must bee referred to the Countrie where he liued. For if hee had liued in England especially in Lankashire, Chesshire, Cumberlande, Westmerlande, or Cornewale, hee woulde haue saide, that Oates had beene meate for men. For in these partes they are not onely prouander for horses, but they make malte of them, and thereof good ale, though not so strong as of barlie malte. Also of oates they make bread. Some in cakes thicker or thinner as the vse is. Some in broade loaues, which they call Ianockes, of which kinde of breade I haue this experience, that it is light of digestion, but something windie, while it is newe it is meetely pleasaunt, but after a fewe daies it wareth drie and vnsauourie, it is not very agreeable for such as haue not beene brought vp therewith: for education both in diet and all thinges else is of greate force to cause liking or misliking. In Lankashire as I haue seene, they doe not onely make breade and drinke of Oates, but also diuerse sortes of meates. For of the greates or grotes as they call them, that is to say of Oates first dried and after lightly shaled, being boyled in water with salt they make a kinde of meate which they call

Oate bread.

Ianock bread.

Otes are bread, drinke and meate.

call water potage, and of the same boyled in whey, they make whey potage, and in ale, ale potage: meates verie wholsome & temperate, and light of digestion: and if any man be desirous to haue a tast of them, let him vse the aduise of some Lankashyre woman. Sundrie sorts of meates made of oates.

Of Beanes. Chap. 8.

BEane, in cooling and dryng is very nére in a meane temperature. Greene beanes before they bee ripe are colde and moyst: but when they bee drie they haue power to binde and restraine. The substance of beanes is something clensing, and the huske is somewhat binding. Pythagoras the Philosopher gaue foorth this saying as some interprete, abstaine from beanes. Because they make the sight dull and rayse vp ill dreames (as Plinie sayeth.) But how so euer Pythagoras meant it, true is that saying of Galen, be they neuer so long boyled, or any waye vsed they are windie. And againe hee sayeth, beanes are a windie meate, and harde to digest. Wherefore they are meate for Mowers, as the Prouerbe is, and for ploughmen, but not for students. Being sodden they are vsed to bee eaten as well greene as dry: the greene beanes they vse to butter, the other they eate with salt vnbuttered. Of greene beanes Galen giueth this iudgement. If they be eaten greene before they bee ripe, the same happeneth to them which happeneth to other frutes which bee eaten before they bee full ripe: that is, they geue very moyste nourishment to the bodie, and therefore full of excrementes, and that not onely in the bowelles, but also in the whole habit of the bodie. Also of beanes, in Leycester shire they make breade. I meane

Ga. lib. 7. Simp.

The nature of beanes.

Lib. 1. de Ali. fa. cap. 19.

Lib. 7. Simp.

Beanes are windie and harde of digestion.

Greene beanes.

Lib 1. de Ali. fa. cap. 19.

not

not horse breade) which is commonly doone throughout Englande) but for their familie. But it can in no wise bee wholsome, beecause it filleth the bodie full of winde: Notwithstanding I knowe that such as haue beene brought vp therewith doe like it well. So greate a matter is it, to vse any thinge from our childhoode.

Of Pease. Chap. 9.

Lib. 1 de Ali. fa. cap. 21.

PIsum, Pease, after Galen are like in substance to Beanes, and eaten after the same maner, yet they differ in two thinges. First in that they are not so windie as beanes. And next because they bee not so absterstiue or clensing: and therefore they passe more slowly from the bellie. There be three sortes of Pease common among vs in Englande. The first, garden pease or hastie pease: The seconde sorte is called graie pease: the thirde greene pease, both growing in the fieldes. The two first sorts are vsed to be eaten greene before they be full ripe. First they are sodden, then buttered, salted, and peppered. But if any student list to eate greene pease, let him spare no pepper vpon them, for this is a general rule in Galen, for meates that be windie, whatsoeuer windinesse there is in meates, it is corrected by thinges that heate and extenuate. Pease are commended in *Schola Salerni* on this wise:

Pease are better than Beanes.

Three sortes of Pease.

1
2
3

How pease or beanes should be eaten.

The seasoning of windy meates.

Pisam laudandam delegimus: ac reprobandam:
Pellibus ablatis sunt bona pisa satis,
Sunt inflatiua cum pellibus atque nocina.

That is, they bee wholsome to eate when the huskes be taken away, for if they bee eaten in the huskes they bee hurtfull and doe inflate. But howe they should bee eaten without the huske I doe not knowe, except it bee in

in Pottage: for they are wont to bee blaunched as Almondes, but there is made of them a kinde of broth or potage called Peaſe potage. Some make it with peaſe boiled whole, but that is not good. Other ſtreine the peaſe after they be boyled, and that is beſt. And this kinde of potage is commended of Arnoldus, vpon the ſayde verſes, for it maketh (ſayth he) the belly laxatiue, and procureth vrine, and vnſtoppeth the veynes. Wherefore it is wholeſome at ſuch times as folkes vſe groſſe and oppilatiue meates, as on faſting dayes. And in England it is vſed accordingly, for commonly peaſe potage is moſt eaten in Lent. If peaſe bee vnwholſome, then the bread which is made of it is vnwholſome, yet is it much vſed in Leyceſter ſhire. But I leaue it to Ruſtickes, who haue ſtomackes like Oſtriges, that can digeſt hard yron. And for ſtudentes I alowe no breade but that which is made of wheat as before is mentioned.

Peaſe potage

Peaſe potage good.

At what time peaſe potage is moſt wholſome.

Of Rice. Chap. 10.

ORiza Rice, after Galen is ſomething binding, and therefore ſtoppeth or bindeth the bellie. And agayne he ſayth: All men vſe this graine to ſtoppe the bellie: and they boyle it as *Alica*, yet is it more hardly digeſted and nouriſheth leſſe, and is not ſo pleaſaunt in eating.

Lib. 8. Simp.

Lib. 1. de alim. fa. cap. 17.

But wee vſe to make a kinde of Potage with Rice, called Rice potage, which beeing well made with good milke, and ſpiced with Sugar and Cinamom, is very pleaſaunt and eaſie of digeſtion, and reſtoratiue. For thus writeth Matthiolus, There bee ſome that ſay, that Rice increaſeth nature, beeing boyled in milke, with ſugar and Cinamom. And in the ſame place he ſayth, that it is very good to bee eaten in any kinde of laſke or flure, eſpecially, beeing firſt dried and after boyled in mylke where-

Rice potage and their pertie.

Lib. 2 Dioſ. cap. 88.

in hotte ſtones haue beene quenched. But if any liſt to make Rice potage properly for a flure, they may be made in this manner. Take a good handfull of oken barke, and boyle it in a gallon of running water to the halfe or more. Then ſtreine it and let it coole, then take halfe a pounde of Jorden almondes, and beate them in a morter with the hulles and all on, after ſtreine them with the foreſayde water, and ſo with Rice, make rice potage. Rice may bee beaten with Almonde milke, and ſo it doth reſtore and comfort nature. Hitherto I haue entreated of ſuch graine as is vſuall among vs in breade and meates, as for other ſortes named of Galen *Legumina*, in Engliſh pulſe, as fetches, tares, fengreeke and ſuch like I ouerpaſſe them, becauſe they are not vſed as ſuſtenance for man, but for medicine, or elſe as fodder for beaſtes. And nowe ſhall I ſpeake of herbes and fruites. I meane of thoſe that appertaine to diet, and as they bee vſed for meate, and not for medicine. For that belongeth to another part of phiſicke, though I know that there may be as Hippocrates ſayeth, medicinable meate. Which thing, as occaſion ſhall ſerue, I will briefly touch for the behalfe of ſtudents. And of herbes I ſhall declare firſt ſuch as be hotte, and after thoſe that be colde.

Rice potage good for a fluxe how they ſhould be made.

The preface to the hearbes.

Of Sage. Chap. II.

Hotte herbes.

OF all garden hearbes, none is of greater vertue than Sage: in ſo much that in *Schola Salerni*, it is demaunded.

Cur moriatur homo cui ſalnia creſcit in horto?

As who ſhould ſay, ſuch is the vertue of Sage, that if it were poſſible, it woulde make a man immortall. It is hotte and drie in the thirde degree, and hath three ſpeciall

The nature of Sage.

ſpeciall properties, contained in theſe verſes following:

Saluia confortat neruos manuumq́, tremorem
Tollit, & eius ope, febris acuta fugit.

Sage cõforteth the ſynnowes: it taketh away ſhaking of the handes: it reſiſteth ſharpe agues.

Sage is good for ſtudentes.

Now becauſe it is good againſt palſies and comforteth the ſinewes and braine, it muſt needes bee good for ſtudentes, who are commonly cumbred with diſeaſes of the heade. It may be vſed in way of meate as in the ſpring time with breade and butter, eſpecially in May: as I my ſelfe haue knowen a man of fowerſcore yeares and vpwarde, who for his breakefaſt in Summer, vſed to eate ſixe or ſeauen Sage leaues minced ſmall with a little ſalt, and in winter as many blades of vnſet leekes, drinking alwaies a draught of good ale after it, by which meanes he preſerued himſelfe long in healthfull ſtate. Sage is vſed commonly in ſawces, as to ſtuffe veale, porke, roſting pigges, and that for good cauſe: for it dryeth vp ſuperfluous moyſture, and ſtirreth vp appetite. Alſo of ſage is made a kinde of wine, which they call Sage wine, in this manner. Put a litte bagge full of Sage bruſed in a quart of newe wine, and let it ſtande ſo a night, then wring it out and vſe it. This wine is good to conſume fleame and to comfort the braine and ſinewes. Much after the ſame manner is made Sage ale. Yet ſome vſe onely Sage leaues whole as they growe, being firſt cleane waſhed they put them in the bottom of a veſſell, and tunne Ale vpoon them, ſo letting it ſtande for three or foure daies, vntill they drawe it. For euerie galon of Ale two handfulles of Sage will ſuffiſe in operation, it is like to Sage wine. I my ſelfe haue prooued it verie good for a rhewme. Moreouer Sage is vſed otherwiſe

An olde mans dyet.

Why Sage is vſed in ſauces.

Sage wine.

Sage ale.

Sage and rew put in drinke, are good against infectiō.

to bee put in drinke ouer night close couered, or two or three houres before we drinke it, for so it is good against infection, especially if rewe be added thereto, as witnesseth *Schola Salerni.*

Saluia cum Ruta faciunt tibi pocula tuta.

Of Rosemarie. Chap. 12.

NExt in vertue to Sage is Rosemarie, and of much like qualitie. For it is both hotte and drie. Fernelius saith, that it comforteth the brayne, the sinewes, the heart, and all the sences and memorie, and is good for trembling of the limmes, and for the palsie. And therfore excellent good for students any way vsed. Beside that (as sayth Matthiolus) it sharpneth the sight, if we eate dayly the flowers and leaues fasting, together with breade and Salt. It is good also for coldnesse of stomacke, for the Colicke, and vomitting vp of meat, if it bee eaten with breade, or made in powder and drunke in Wine. The vse of Rosemarie in kitchins is well knowne to all men. I woulde the herbe were as plentifull among vs in England, as it is in that part of France which is named Prouance, where it groweth of it selfe without setting, and is vsed for a common fuell. Such as haue not the herbe, may yet haue the flowers preserued of the Apothecaries called *Conserua Anthos*, like in operation to the herbe: which I wish to bee often vsed of studentes. Such as haue the herbe, may vse it nowe and then as Alexis prescribeth to cleanse and comfort the stomacke, and to make a sweete breath in this manner: Take Rosemary with the flowers, or without a handfull or more, seeth it in white Wine a good space, and put thereto, if you may, a little Cinamom, then drinke it and wash your mouth therwith. The same wine without Cinamom is good to washe the face, and handes,

Lib. 5. cap. 18. Meth. me.

Rosemarie good for studentes. *Lib. 3. Dios. cap. 73.*

Plentie of Rosemarie in one parte of France.

Conserua of Rosemarie flowers.

Lib. 1. pa. 80.

A good decoction of Rosemarie for the stomacke.

handes, for it maketh a very cleare skinne. I was wont to put a handfull of Rosemarie in a quart of white wine, and to suffer it to boyle in the quart vntill it were ready to be burned, and then to vse it, or halfe a handfull in a pint of Wine, and sometime a fewe cloues withall. Another.

Which drinke by experience I founde greatly to comfort, both my stomacke and braine. Or, if you like not to be at the cost of Wine, seeth it in Ale, or poune it, and straine it with Ale and Wine. For being so drunke, it is very good to open the obstructions of the liuer and splene, which is a speciall way to preserue health: Good therefore to bee vsed at the spring or fall of the leafe for a week together. And so was I wont to vse Agrimonie, to preuent a dropsie. If any man list to make a perfect Electuarie of Sage and Rosemarie, to comfort the stomacke and brayne, and to make a sweete breath, he may compounde it after Alexis in this manner: Take of sage two ounces, of Rosemarie flowers halfe an ounce, of Cloues fiue drammes, of Cinamon one dramme and an halfe, of Nutmegges one scruple, bray euerie thing, and with hony or Sugar make an Electuarie, and giue thereof in the morning halfe a spoonefull: then drinke a litle red wine wherein is boyled a litle Sage, and this doe euerie day vntill you haue your purpose.

This maketh sweete breath and killeth wormes.

An excellent electuarie of Sage and Rosemarie.

Of Borage. Chap. 13.

BOrage, which of Galen is named Buglosse, is hotte and moyst in the first degree. But in gardens there is founde an other herbe commonlie called Buglosse, differing from Borage both in leafe and flower. And after Dodonæus, Buglosse and Langedebeefe are colde and drie, not farre from the meane temperature. No garden herbe is more conuenient for studentes than Borage or Buglosse, because of those fiue thinges which bee enemies to studie, as

The temperature of Borage.

Borage is good for students.

Lib. 1. c. ap. 7. de Stud. sanit. tu.

Fiue greate enemies of students.

Marsilius Ficinus writeth, that is to say, Flewme, Melancholie, Venus, Satietie, and morning sleepe. Two of them that is to say, Flewme and Melancholie, are well holpen by the vse of these herbes. For thus writeth Galen of Bugloss, which is to bee vnderstoode likewise of Borage. Bugloss is of hotte and moyst temperature, therfore being put in wine it is thought to cause ioye and mirth. And being sodden in Melicrate, it is good for them which haue the cough. Whereby it appeareth that to put Borage leaues in wine is no late inuention, and is doone for good cause, and to be frequented of Studentes. Such as haue not the herbe readie, may yet haue *Conserua* of Borage flowers, or Bugloss flowers, which may be made as followeth. Take Borage flowers or Bugloss when they are full ripe, and and may easily bee pulled from the stalkes, poune them small, then take for one ounce of the flowers, three ounces of Sugar: put in your Sugar by little and little, and incorporate them well together, put it vp in a Gally potte, and sunne it for twentie or thirtie daies, and keepe it for one yere. But he that will not be at such cost, may yet distill the herbe with the flowers, when it flowreth, and vse to drinke the water with wine, or of it selfe with a little Sugar if neede bee, which also is a good way to take anie distilled water. The water of Borage or Bugloss being drunke with wine doeth comfort the braine, and the hart, and increaseth memorie and wit, and engendereth good bloud, and putteth away melancholie and madnesse.

Lib. 6. Simp.

Why Borage leaues are vsed in wine.

Conserua of Borage and how it is to be made.

Borage water

How to drinke a distilled water.

Of Baulme. Chap. 14.

The temperature of baulm.

Baulme, after Auicen, is hotte and drie in the seconde degree: an herbe greatly to be esteemed of Studentes. For that by a speciall propertie, it driueth away heauinesse of minde, sharpeneth the vnderstanding and the wit, and

and increaseth memorie: other vertues it hath also which be declared at large by Gesnerus in his booke of distillations, where he teacheth to draw water from this herbe as followeth. Take baulme with the whole substance, shred it small & bray it, and lay it to steepe a whole night in good white wine, in an earthen vessel wel couered and stopped, on the morowe distill it. This water hath the properties aforesaide, and may bee drunke of itselfe with Sugar, or mingled with good Gascoyne wine. And if any list to make a perfect water and expert against melancholie, let them take Buglosse, Borage and Baulme, and distill them together, for this water is highlie commended of Marsilius Ficinus in the remedies of melancholie.

Baulme water and the properties thereof.

An excellent water for students. *Lib. 1. ca. 10. de Stu. sa. tu.*

Of Hisop. Chap. 15.

HIsop is hotte and drie in the thirde degree, whose vertues are briefely comprehended of *Schola Salerni* in these verses: *Ga. lib. 8. Simp.*

Hyssopus q̃, herba est, purgans è pectore phlegma,
Ad pulmonis opus cum melle coquenda iugata,
Vultibus eximium fertur præstare colorem.

Of Hisop is a made a wine named Hisop wine, which helpeth by drinking thereof diseases of the brest, the sides, the lunges, the shortnesse of winde, and an olde cough, all which effectes may be wrought by the vse of the Syrup. When I was much troubled with cough and cold, I was woont to make Hisop ale after the maner prescribed of Sage ale, sauing that I put in an ounce or two of liquerice thinne cutte in slices, whereby in that case I haue beene much eased. Also for the same purpose you may distill the herbe, and vse the water distilled after the maner aforesaide.

Syrup of Hisop.

Hisop ale.

Of Mint. Chap. 16.

Ga.li.6 simp. MInt is hotte and drie in the third degree. Whereof be diuerse kindes both of the garden and fielde, but one most fragrant in sauour, which is called Spere Mint, and is vsed to be put in puddings, and is found by experience to comfort the stomacke and helpe digestion, beside that it giueth a pleasaunt verdure in eating, and one passing propertie it hath, and that verie profitable for Studentes, because it stirreth vp the minde, by smelling to it, as Matthiolus writeth. Therefore of it may be made a good posie for Studentes, to smell to oftentimes: and if any be troubled with ill sauour of the mouth, and rottennesse of the gummes, they may boile of these Mintes in white wine with a little vineger, and when it is colde, wash their mouthes and gummes therewith, and after rubbe them with pouder of drie mintes. The same powder also is very sweete, and an approued medicine for the wormes in children or old folkes If it bee taken fasting in warme milke. Which thing also is confirmed by *Schola Salerni:*

I.i.3. Dios. ca. 35.

A good lotion for the teeth and mouth.

Powder of mint good to kill wormes.

Mentitur Menta, si sit depellere lenta
Ventris lumbricos, stomachi vermesque nocivos.

Of Time. Chap. 17.

Ga.li.6. Simp. TIme is hotte and drie in the thirde degree, the vse whereof in the colliche and stone is well knowen to the Phisicians, and the vse of it in Kitchin is wel knowen to all men. Beside that, (as Ætius reporteth) it may bee dried and made in powder, and vsed for sundry good purposes, but one way especially it serueth our turne: That is, three drammes of this powder mixed with a draught of Drimel,

Powder of Time good for Students.

Orimel, doeth purge melancholie humors and dulneſſe of the ſenſes proceeding of melancholie, and the ſame potion alſo giueth cleareneſſe of ſight, and helpeth the paine of the eyes, if it bee taken faſting or before ſupper. The ſame powder is good alſo for the gowte, for ſwelling of the bellie and ſtomacke, for paine of the bowelles and loynes: and for want of Orimel, it may bee taken in a draught of white wine.

Of Sauerie. Chap. 18.

SAuerie after Maſter Eliot purgeth fleame, helpeth digeſtion, maketh quicke ſight, prouoketh vrine, and ſtirreth vp carnall appetite. It is hotte and drie in the third degree, and one good propertie it hath, whereby it is good for Studentes, in that it doeth quicken the braine by ſmelling thereto, and rayſeth vp one out of a lethargie. as ſaith Fernelius. Beſide that it doth ſtrengthen the ſtomacke that is prone to vomit, it may bee taken as I haue ſaid of Time, being dried and made in powder, and ſupped off in a rere egge, or elſe boyled in wine.

How Sauerie may be taken.

Of Penyroyall. Chap. 19.

PEniroyall is hotte and drie in the third degree, and doeth extenuate heat, and decoct, it reformeth the ſtomacke oppreſſed with fleame, it doeth recouer the faint ſpirite, and expelleth melancholie by ſiege: it may be taken as I haue ſaide of Time and Sauerie.

Of Towne Creſſis. Chap. 20.

TOwne Creſſis or Garden Creſſis is hot and dry in the third degree. It may not be eaten alone, but with cooling herbs, as Lettuſe, Sorrel, or Purſlane. For ſo is the heate qualified, and that is the beſt way to make ſa-

lets,

lets, to mingle hotte herbes and colde together, except a man doe it of purpose to coole or heate. The often eating of this herbe in Salettes, doeth giue a sharpenesse and readinesse of witte. And one medicine I will write which I haue read in an olde written booke of this herbe, that if any haue an extreme laske, if he drinke but a dramme of the seedes thereof in powder in a draught of redde wine or colde water, sixe or seauen mornings together, not recieuing any thing in two houres after, he shal be holpen, if it be curable.

For a laske.

Of Rue. Chap. 21.

Gal. li. 8. Simp. ca. 61.

RUe or Herbe grace is hot and drie in the thirde degree, the vertues whereof are pithilie set forth. *in Schola Salerni.*

Ruta facit castmu dat lumen, & ingerit astum,
Cocta facit Rutade publicibus loca tuta.

Foure properties of Rue.

Which verses conteine foure properties of Rue. The first is, that it sharpeneth the sight, which effect is wrought eyther by eating of it greene, as it is there mentioned:

Ruta comesta recens oculos caligine purgat,

Or else the iuice of Rue together with the iuice of Fenel and Honie being clarified, and made vp into an oyntment, and vsed to be put into the eyes. The second, propertie is, that Rue abateth carnall lust, which is also confirmed by Galen where hee writeth of Rue. It is of subtill substance, and breaketh winde: wherefore it is good against inflations, and abatteth lust: and digesteth and drieth very strongly. Yet *Schola Salerni* in this point maketh a difference betweene men and women: for they say:

Ruta

Rata viris coitum minuit, mulieribus auget.

Because the nature of women is watery and colde, and Rue heateth and dryeth, therefore (say they) it stirreth them more to carnall lust, but it diminisheth the nature of men, which is of temperature like vnto the ayre, that is hotte and moyst. The thirde propertie is, that Rue maketh a man quicke, subtile, and inuentiue: by reason that by heating and dryying it maketh a mans spirites subtile, and so cleareth the wit. The fourth is, that the water that Rue is sodden in, beeing cast and sprinkeled about the house, ridderh away fleas and killeth them. Beside these foresayde properties, which be all verie profitable for students, Rue hath a speciall vertue against poyson, insomuch that the very smell of Rue keepeth a man from infection, as it is often prooued in time of pestilence: for a Nosegay of Rue is a good preseruatiue, but being receiued into the body, it is of much greater force. For as Dioscorides writeth, It is a remedie against deadly poyson, if the seede bee drunke in a draught of Wine. The leaues eaten by themselues, or with wall nuttes and dry figges, are very good against poyson: and may bee vsed in like maner against the byting of venemous wormes. Arnoldus affirmeth that the eating of Rue in the morning with figges and sweete almonds, preserueth one from poyson. And true is that medicine and approoued of King Mithridates, that if any doe eate fasting two drie walnuts, as many figges, and twentie leaues of Rue with a grayne of Salt, nothing which is venemous, may that day hurt him, and it preserueth against the pestilence.

3

4

Rue is good against poyson and the pestilence.

Lib. 3 cap. 45.

King Mithridates medicine

Of Dill. Chap. 22.

DIll is hotte and drie in the seconde degree. The seedes bee cheefely occupied in medicine, and of the

Ga. li. 6. Simp.

greene herb, Galen writeth ẏ it procureth sleepe. Wherfore in olde time they vsed to weare garlandes of Dill at their feasts.

Of Sperage. Chap. 23.

Sperage is temperately hotte and moyst, the seedes, herbe and rootes are vsed in medicine cheefely for the stone and strangurie. For the seedes, or the roote, or the herbe it selfe, boyled in white wine and drunke, greatly helpeth such as haue the stone. Sperage is vsed also to bee eaten, as appeareth by Galen, where hee sayth: All kinde of Sperage are good for the Stomacke, they prouoke Vrine and giue litle nourishment. And as Auicen writeth, the eating of them doth amend the sight, soften gently the bellie, purgeth the brest, the bowelles and the reynes, and maketh a good sauour in all the bodie, but the vrine then stinketh. By mine aduise such students as bee troubled with grauell or stone, shall vse Sperage, Alisander, Gromell, and such like herbes in Salettes, at their first budding foorth, or else make pottage with them.

Lib. 1. de Alis. fa.

Fen Vlti. lib. 4.

Medicine for the stone.

Of Lonage. Chap. 24.

Lonage is hotte and drie in the third degree, the seedes and rootes be most vsed in medicine, and bee of like operation to Percely and Fenell. The seedes may be taken being soked all night in white wine, or boyled, together with the like quantitie of Annisseedes and fenell; for otherwise, they trouble the body greately, for they purge both vp and downe strongly.

Of

Of Grummell. Chap. 25.

GRummell is hotte and dzie in the ſecond degrée, not vſed in meates but in medicine, eſpecially the ſéedes haue this operation, after Dioſcorides. Grummell which is ſo called for the hardneſſe of the ſeede, is of this force: that the ſeede beeing drunken in white wine, breaketh the ſtone, and prouoketh vrine. An eaſie and a neceſſarie remedie foꝛ many ſtudentes.

Lib. 3. cap. 141. An eaſie medicine for the ſtone.

Of Coriander. Chap. 26.

COziander commonly called Coliander, the ſéede is moſt in vſe, and is moderately hotte and dzie, which is pzoued by that it breaketh winde, and reſolueth impoſtumes, though Dioſcorides thinke it to be of cooling nature. It is thought to be very hurtful, and to cauſe madneſſe, and therefoꝛe reckoned of Dioſcorides among poyſons. Which is to be vnderſtoode (as Matthiolus vpon the ſame place noteth) of the immoderate vſe thereof, and eſpeciallie when it is not pzepared. Foꝛ it ſhoulde neuer be vſed neither in meate noꝛ medicine, except it hath béene firſt ſteéped in vineger by the ſpace of three dayes. It is vſed to be made in Confites, which in my iudgement are moſt wholeſome foꝛ Studentes of all other ſoꝛtes. Foꝛ being eaten after meate, they doe not onely ſtrengthen the ſtomacke, but alſo repzeſſe the vapours aſcending to the heade, and therefoꝛe good to ſtay a reume, which is a common and a continuall aduerſarie to Studentes. And Simeon Sethi affirmeth that Coriander ſeed is good for the ſtomack, and doth ſtrengthen it and keepeth the meate vntill it be digeſted. Which laſt propertie is very good to help a reume, becauſe that commonlie it procéedeth of Indigeſtion. Wherefoꝛe I aduiſe all ſuch as

Lib. 3. cap. 62.

Lib. 6.

Coriander Confits good for Students.

Coriander Confits good for a reume.

be much troubled with reumes, to vse after their meales some Coriander Confites. For by eating Coriander Confites last after meate and by chewing Pellytorie of Spayne first in a morning fasting, I my selfe haue beene much eased of reume: and I dare auouch that whosoeuer will vse it often, if he bee not cured of the reume yet he shall be greatly eased.

Of Senuie. Chap. 27.

Sinapis

SEnuie bringeth foorth that seede whereof mustard is made. After Galen mustard sedes bee hotte and drie in the fourth degree, and are much vsed in medicine, especially to purge the head. The vertues of them are briefely set forth by *Schola Salerni:*

Lib. 8 Simp.

Est modicum gramen siccum calidumq; Sinapi:
Dat lachrymas, purgatq; caput, tollitq; venenum.

Mustard seede maketh the eyes to water: it purgeth the brayne, it withstandeth poyson.

The force of the seede is well perceiued by eating of mustard, for if it bee good, in licking too deepe, wee are straightway taken by the nose, and prouoked to neese, which plainely declareth that it soone pearceth to the braine. Wherefore as it is a good sawce, and procureth appetite, so is it profitable for the paulsie and for such students as be heauie headed, and drowsie, as if they would fall asleepe with meate in their mouthes. And if any be giuen to Musicke and would faine haue a cleare voyce to sing, let them make Mustarde seedes in powder, and worke the same with honnie into little balles, of the which they must swalowe one or two downe euerie morning fasting,

Mustard for whom it is good.

A medicine to cleare the brest good for singers.

fasting, and in short time they shall haue very cleare eyes. And for a tettar or a ring worme, a little mustard layde vpon it within fewe dayes will cure it. For a tettar or ringworme.

Of Mercurie. Chap. 28.

MErcurie is not that herbe which is called in latin *Mercurialis*, but (as I thinke) it is that which of Matthiolus is named *Bonus Henricus*, of hoat and drie temperature, and is founde by experience to loose the belly and to purge choler and fleame. Insomuch that diuerse, who haue beene greeued with the agewe, by often vsing of potage, made chiefly of Mercurie, beetes and Oranges, haue beene deliuered by that meanes in shorte time. And it is a common prouerbe among the people, Be thou sicke or whole, put Mercurie in thy keale. Potage of Mercury good to loose the bellie.

Of Malowes. Chap. 29.

MAlowes are hotte and moyst in the first degree, being vsed in pottage they loose the bellie, and are good for such as be costiue, for so sayeth *Schola Salerni:*

Dixerunt Maluam veteres, quod molliat aluum.

The rootes of wilde Malowes or garden Malowes, being made cleane from the earth and washed, and at the one ende first a little scotched with a knife, and then rubbed harde vpon the teeth, taketh away the slyminesse of them and maketh them verie white. But of all things that I haue proued to make the teeth white, and to preserue the gummes from putrefaction, Parsicke is best: Which must bee beaten to powder, and layde vpon a linnen cloth, suppose a corner of the Towell that you vse your face withall, and rubbed harde for a space vppon the teeth, and the mouth after washed with cleane To make white teeth

water. This practise vsed once a moneth, keepeth the teeth faire and marueilouslie preserueth the gummes from corruption. And if you chew a graine or two of Masticke in your mouth, it will drawe water aboundantly.

Of Perselie. Chap. 30.

Apium Smallage

The vertues of perselie.

PErselie is hotte in the second degree and drie in the thirde. It is of percing and clensing nature and thereby dissolueth windes, prouoketh vrine, and breaketh the stone. The chiefe vertue of perselie is in the rote, the next in the seede, the leaues are of least force, yet of most vse in the kitchin. And many vse to eate them not onely with flesh or fish, but also with butter in a morning, and that for good cause, for by the iudgement of late writers, Perselie is very conuenient for the stomacke, and stirreth vp appetite and maketh the breath sweete. Yet I reade in Fernelius, that Perselie should bee ill for the falling sicknes, for young children and for women that giue sucke for so he saith. It procureth their fittes which haue the falling sicknes, and is ill both for the nurse which geueth sucke, and for the childe which sucketh.

Lib. 5. Meth me cap. 7. Persely, why it is euill.

Of Fenell. Chap. 31.

FEnel is hotte in the thirde degree, and drie as it were in the first. Whether it be greene or red of colour, I thinke there is no difference in operation, though the common people iudge otherwise, as they doe also of Sage. For the red fenell or red sage (as they thinke) is of greater vertue. *Scho. Salerni* setteth forth foure properties of fenel in two verses,

Foure properties of Fenell.

Bis duo dat Marathrum febres fugat atque venenum,
Et purgat stomachum, lumen quoque reddit acutum.

Fenell

Fenell is holſome for the agewe; it auoydeth poyſon: it clenſeth the ſtomack: it ſharpeneth the ſighte.

The vertues of Fenell ſeedes.

The ſædes of Fenel are of greateſt vertue and moſt in vſe: being eaten they breake winde, prouoke vrine, and open the ſtopping of the liuer and ſplene. And in women they bring downe their termes, and increaſe milke in their breſtes: And therefore good to be vſed of nourſes. Students may vſe them being made vp in comfits, wherein I my ſelfe haue found great commodities, as beeing often greeued with windines of the ſtomacke.

Fenell comfittes.

Of Aniſe. Chap. 32.

ANiſe is hotte and drie in the thirde degree. The herbe is little vſed, but the ſædes altogether. They may bee either eaten or drunke, whole or made in powder. *Schola Sal.* compriſeth two ſpeciall vertues thereof in one verſe, *Emendat viſum, ſtomachum confortat Aniſum.*

It helpeth the ſight, and comforteth the ſtomacke.

Beſide that it maketh ſweete breath, procureth vrine, clenſeth the reines, cauſeth abundance of milke in women and encreaſeth ſperme, it is vſed to be made in comfits, and ſo is it beſt for ſtudentes. And if any be greeued with the collicke or ſtone, it ſhall be good to put aniſe ſædes or fenell ſædes in their breade, whole, or being made in powder, it may be eaſily wrought vp with the dough.

Aniſe ſeedes comfites.

Bread for ſuch as haue the collicke.

Of Cummine. Chap 33.

CUmmine is hotte and drie in the thirde degree, the ſæde is chiefly vſed and not the herbe, nor rote. It is little vſed in meates, but often in medicines, to prouoke vrine, and breake wind. For one that hath a ſtinking breath, if it procæde of corrupt fumes, riſing from the ſtomacke, it may be vſed thus: Take two handfuls of Cummin and boyle it in a pottle of good white wine, till halfe be

For an vnſauoury breath.

be wasted, then streine it, and drinke it first in the morning and last at night fifteene dayes together halfe a pinte at a time, hotte or colde. The same wine also is good for the collicke, and for the cough. And cummine seedes sodden in water, if the face bee washed with the same, doe cause the face to bee clearer and fayrer, so that it bee vsed now and then, for the often and much vsing of it doth make the face pale: good therefore for such as be high coloured. In Matthiolus I reade a practise to be wrought with cummine seedes, and (as I thinke) hath beene vsed in time past of Monkes and friers. They that counterfayte holinesse and leanenesse of body, doe often vse cummin seedes in their meates, and be perfumed there with.

To beautifie the face.

Li. 3. Dios. ca. 60.

Of Carewaies. Chap. 34.

Galen lib. 7. simp.

Lib. 3. cap. 57.

Carewaie the seede which is most vsed in medicines is hotte and drie almost in the thirde degree. The vertues whereof are well set foorth by Dioscorides: it prouoketh vrine it is good for the stomack, it maketh the mouth sweete, and helpeth concoction. Wherefore they are much to be vsed of students, who commonly doe neede the foresaide helpes. The herbe and roote be also in vse, for so saith Matthiolus, The herbe is vsed to be eaten, and the roote likewise, beeing boyled as Parseneps. Moreouer he sayth that in Germanie they vse to put Careway seedes whole in their breade, and to spice their meates therewith as they doe in Italy with Anise and Fenell. Wherefore I aduise all studentes that bee troubled with winde in the stomacke or belly, to cause Fenell seedes, or Carewaie to be wrought vp in their bread. And if they list they may boyle any sort of them in white wine as I haue saide of Cummin, and vse the decoction in like manner, and in mine opinion these are the better. For the same purpose Careway seedes are vsed to be made in

Good bread for such as be troubled with winde.

Careway cumfittes.

Cumfittes,

Cumfittes, and to be eaten with Apples, and surely very good for that purpose, for al such thinges as breede winde, would bee eaten with other thinges that breake winde. Which may suffice to haue warned once for all. And if they be eaten alone, they be very wholsome.

Of Colewortes. Chap. 35.

Brassica Cabbage

COlewortes are hotte and drie in the first degree, they are vsed to be eate, especially the Cabage Colewoyts. Which being boyled are very good with beefe, together with vineger and pepper. The vertues of Colewoyts are well described by *Schola Salerni*,

Ius caulis soluit, cuius substantia stringit.
Vtraque quando datur, venter laxare paratur.

The broth of Colewortes louse the bellie: The substance of them bindeth; but both taken together, are laxatiue.

Arnoldus affirmeth the Colewoyts engender melancholie humoyrs, and ill dreames, and that they hurt the stomack, nourish little, dull the sight, all which qualities be very noysome to students. Wherefore I counsel them not much to vse Colewoyts. Dioscorides writeth, that if they be eaten last after meate, they preserue the stomacke from surfetting and the heade from drunkennesse. Yea some write that if one woulde drinke much wine for a wager and not be drunke, but to haue also a good stomack to meate, that he should eate before the banquet rawe Cabage leaues with vinegar so much as he list, and after the banquet to eate againe foure or fiue raive leaues, which practise is much vsed in Germanie, as Matthi. vppon the preface of Dioscorides noteth, where hee sayth that the vine and the Colewoyrtes be so contrary by nature, that if you plant Colewoyts neere to the rootes of the vine, of it selfe fleeth from them. Therefore it is no meruayle (sayth he) if Coleworts bee of such force against drun-

Lib. 2. cap. 113.

A practise to preserue a man from drunkennesse.

The contrarietie betweene the vine and the Colewort.

kennes; and that the Germaines vse it daylie at their tables to auoyde drunkennes. But I trust no student will proue this experiment, whether he may be drunken or not, if hee eate Colewort leaues before and after a feast.

Of Basill. Chap. 36.

Ga. li. 8. Simp. Basill is hotte in the second degrée, and somewhat moyst. For the which cause it is good to receiue it inwardly: but outwardly applied it doth digest and concoct. *Lib. 2. de ali. fa.* Yet Galen sayth, that many doe eate it with oyle and vineger. With vs in England it is not vsed to be eaten, but yet greatly estéemed for the swéete sauoure thereof, which of some is thought to comfort the braine, and to open and purge the head: yet to a weake braine it is hurtfull by reason of the strong sauour, and causeth headach, *Lib. 1. cap. 1.* as I my selfe haue prooued. And one thing I reade in Hollerius, of Basill, which is wonderfull. A certaine Italian, by often smelling to Basill, hadde a Scorpion bredde in his braine, and after vehement and long paynes, he died thereof.

A strange tale of Basill.

Of Maiorame. Chap. 37.

Gal. li. 8. Simp. Maiorame is hoate and drie in the third degrée, an herbe much estéemed of all persons, for the pleasant smell thereof. I meane that which is called Maiorame gentle. The herbe being made in powder and giuen with meate, or drunke in wine, doth heate the coldenesse of the stomacke and comforteth digestion. And the powder of Maiorame with a little ginger drawen vp into the nose, or the greene herbe a little bruised and put into the nostrilles, doth prouoke néesing, and gently purgeth the head.

To prouoke neesing and purge the head.

Of

Of Spike and Lauender. Chap. 38.

Spike and Lauender be both of one nature, both hoat and dzie in the ſecond degrée complete. That which we call Lauender is thought to bee female of this herbe, and Spike the male. The chiefe vſe is of the flowers, which being of fragrant ſauour, bee wyed and layde among lynnen, or elſe they are diſtilled, and a very ſwéete water is drawen from them. Which water being ſunned for a time is not only ſwéete of ſmell, and therefore comfortable to the braine, but alſo is good for the palſie, and all other infirmities of the braine proceeding of colde, if the temples, the holowneſſe vnder the eares, the nape of the necke bee waſhed therewith. Yea two or thrée ſpoonefulles of the watter béeing drunke, recouereth the ſpeech being loſt, and reuiueth one from a ſoune. Wherefore not without cauſe the herbe is reckoned of *Schola Saler*, among thoſe things that cure the palſie.

Math. lib. 1. Diſc. cap. 6.

A lotion for the palſie.

To recouer the ſpeech being loſt.

Saluia, Caſtoreumq́, lauendula, Primula veris,
Naſturt. Thanac, hæc ſanant paralytica membra.

That is to ſay, Sage, Caſtorie (that is the ſtones of the beaſt Caſtoreum) Lauender, Primroſe, Water Creſſe and Tanſie, cure and heale members infected with the palſie.

Of Lillie. Chap. 39.

Lillie is hoate and dzie of qualitie, both the flowers, leaues, and rootes are vſed in medicine, but not in the kitchin. The flowers are commended in the Goſpell for beautie, and preferred before the royaltie of King Solomon. Wherefore they are a greate ornament to a garden or in a houſe, yet the ſmell of them is diſcommended & accounted ill for the plague. They be of two ſortes, white and red. As for wood lillies, called in Latine *lilium conual-*

Lib.3.Dioſ. Cap.120.

lium, ſo much vſed and eſteemed in Germanie as Matth. writteth, or water lillies called in Latine *Nymphea aquatica*, I ſay nothing of them becauſe they are not vſuall in gardens.

Of Floure Deluce. Chap. 40.

FLoure deluce is hotte and drie in the thirde degree. The roote is onely vſed in medicine, the flowers in adorning the houſe. One medicine I haue read to be made with this herbe, which I will ſet downe for the behoufe of ſtudentes. Take a new layd egge, pouring out the white, put into the yolke ſo much of the iuice of the rote of Flower deluce, as was of the white, after ſet the ſame egge a while in hotte embers, which being ſufficiently warmed, ſup off faſting in the morning, and the patient ſhall after ſende forth a meruailous abundance of water, and ſo be eaſed of the dropſie. Or elſe you may take a dram or two of the drie roote made in powder, and drinke in whey clarified, for ſo it is good alſo to purge the dropſie water. And if you put a little cinamon to the iuice of Floure deluce in the egge yolke, it is a very good medicine for the ſhedding of nature, as hath beene often proued.

A medicine for the dropſie.

Ad gonorrhoeam.

Of Pionie. Chap. 41.

PIonie is of two ſortes, male and female, the male is of more effect in medicine, and is hot and drie in the ſeconde degree. The leafe, roote and flowers are in vſe. The roote beeing made in powder and drunke in wine, doth eaſe the paines of the raines and bladder. And the powder of the ſeedes of Pionie, being miniſtred in meate and drinke to children, doth ſende forth the ſtone beginning in them, good therefore to bee vſed in youth of ſuch as haue the ſtone by inheritance, from their parentes, by

Per.lib.5.meth. cap.18.

For the ſtone in olde folkes or children.

a

a tenure called corrupt nature. Or else haue gotten it by purchase, through intemperance. By which two waies the most part of diseases doe growe.

Two generall waies that diseases do grow by.

Of Giliflowre. Chap. 42.

Giliflowre is of sundrie sortes and colours, the purple flowres are of greatest vertue, and are of hot and drie temperature. As they are in beawtie and sweetenesse, so they are in force and wholesomnesse, they may be preserued in Sugar as Roses, and so they are verie good against the plague or any kinde of venom. Also for the falling sickenes, paulsie, giddinesse, crampe, but for the pestilence Matthiolus saith. The iuice of the whole herbe taken the weight of fowre ounces helpeth such as be infected with the plague. Moreouer the leaues of the flowres put into a glasse of Vinegar, and set in the Sunne for certaine daies, doe make a pleasaunt Vineger, and very good to reuiue one out of a sounde, the nostrilles and tempels being washed therewith: And is good also to preserue from the pestilence, beeing dayly vsed in like manner. As for winter Giliflowres of all sortes, they are of much like temperature, and vsed in medicine, but not in meats. Yet for their swartnesse they are worthily cherished in gardens.

Giliflowers good for sundrie diseases.

Lib. 2. Dios. cap. 153.

An easie medicine and excellent for the plague.

Vineger of Giliflowers, excellent for diuerse purposes.

Of Germander. Chap. 43.

Germander is hoat and drie in the thirde degree. It is much vsed in medicine but not in meates. Yet if the greene leaues cleane washed bee eaten fasting, it is a good preseruatiue against the plague as Matth. reporteth. Because it is something bitter, it may best bee eaten with great raysons cleane washed, & the stones first taken out. It is called of some *Febrifuga* (saith he) because the decoction therof being drunk certaine daies, driueth

Gal. lib. 8. Simp.

A preseruatiue for the plague.

Li. 3. Dios. cap. 96.

A good medicine for a tertian feuer.

away Tertian agewes. And no marueile if it helpeth Tertaine agewes, for it openeth the liuer and splene, and auoydeth choler. For which purpose this decoction may greatly help. Take a quart of white wine, and boyle therein an handfull of Germander, halfe an ounce of Sene, a quarter of an ounce of fenell seedes, and if you put as much percely seede thereto, it doth not onely open the stopping of the liuer and milt, but also helpeth the straungurie and stone. Boyle it to the halfe, streine it and drinke it fasting in two mornings, and abstaine two houres after. Also one medicine I haue red of this herbe which is verie profitable for students. The herbe being made in powder, and put in a lynnen bagge and applyed hoat to the head, is a speciall remedie against the rewme.

An excellent medicine for any kinde of feuer.

A passing good medicin for a rewme.

Of Blessed thistill. Chap. 44.

CArduus benedictus or blessed Thistell, so worthily named for the singu[lar] vertues that it hath. It is hoat and drie of temperature and may bee vsed sundrie waies, either in the greene leafe eaten with bread and butter, as we vse Sage and Percely in a morning, or it may be boyled in potage among other herbes, or it may bee vsed in the iuice streined with wine or Ale, or the herbe may bee boyled in wine or Ale, and streined, and a little sugar put in to make it sweete, or it may bee drunke with Ale or wine beeing made in powder, or it may bee vsed in the distilled water drunke by it selfe alone, or with white wine before meate, or with Sacke after meate, or you may vse it in a decoction on this wise: Take a quart of running water, seethe it and strain it, then put in a good handfull of the herbe, and let it boile vntill the better parte of the liquor bee consumed, then drinke it with wine, and if you list with Sugar to make it the more pleasant. Howsoeuer it bee vsed it strengtheneth all the principall partes of the bodie, it sharpeneth

The perfect vse of Carduus Benedictus.

The vertues of Carduus Benedictus.

peneth both the wit and memorie, quickeneth all the senses, comforteth the stomacke, procureth appetite, and hath a speciall vertue against poyson, and preserueth from the pestilence, and is excellent good against any kinde of Feuer being vsed in this manner: Take a dramme of the powder, put it into a good draught of ale or wine, warme it and drinke it a quarter of an houre before the fit doth come, then goe to bed, couer you well with clothes, and procure sweate, which by the force of the herbe will easilie come forth, and so continue vntill the fitte be past. Or els you may take the distilled water after the same manner. By this meanes you may recouer in short time, yea if it were a pestilentiall feuer. So that this remedie be vsed before twelue houres be past after the disease felt. For which notable effects this herbe may worthily be called *Benedictus* or *Omnimorbia*, that is a salue for euery sore, not knowen to Phisitions of old time, but lately reuealed by the speciall prouidence of Almightie God.

An excellent medicine for any kinde of feuer.

Of Wormewood. Chap. 45.

WOrmewode is hoate in the first degree and drie in the third. Two sorts of Wormewoode are well knowne of many, that is, our common Wormewood, and that which is called *Ponticum*, now sowen in many gardens, and commonlie called French wormewood. And while it is yong, it is eaten in Salads with other herbes to the great commoditie of the stomacke and liuer. For it strengtheneth a weake stomacke and openeth the liuer and spleene. Which vertues are chiefe for the preseruation of health, as Galen witnesseth. Yt is best both in sickenesse and in health to haue the liuer open. For which purpose there is to be had in the stilliard at London a kind of wine named wormewood wine, which I would wish to be much vsed of al such students as be weake of stomacke. They may easily haue a rundlet of three or foure gallons or

Ga. lib. 6. Simp.

Lib. 2. de Alim. fa. cap. 8.

The chiefe meanes for the preseruation of health.

Worwewood wine.

or lesse, which they may drawe within their owne chambers as neede requireth. I was wont whē appetite failed, to steepe a branch or two of commō wormewood in halfe a pynte of good white wine, close couered in some potte all night, and in the morning to straine it through a cleane lynnen cloath, and put in a little sugar and warme it, and so drink it. Or sometime to burne a litle quantity of wine with sugar and a branch or two of Wormewood put into it. Wherein I haue found many times meruailous commoditie, and who so shall vse it now and then shalbe sure of a good stomacke to meate, & be free from wormes. I reade yet an other way to make wormewood wine prescribed by Euonimus, as foloweth: Take of *Aqua vitæ* and Malmesie of each like much, put it in a glasse or bottle, and put to it a fewe leaues of wormewood, especially when it is dryed: let it stand certaine daies, and when you list, straine out a litle spoonefull & mixe it with a draught of Ale or Wine: it may be long preserued.

Wormewood wine easie to be made.

Of Sothernwood. Chap. 46.

Ga. lib. 6. Simp.

SOthernewood is hoat and dry in the third degree, it is not vsed in meates, the smell of it is so strong that it will make some mens heads to ake, yet the herbe something dryed and put in a lynen bagge, and laide as a stomacher next the skinne comforteth a cold stomacke well. That which is commonly called Sothernewodd after Matth. is the male kinde of this herbe, & that which wee doe call Lauender cotten is the female, named in latine *Cypressus* or *Santolina*, and are both of like temperature. Yet Lauender cotten besids the bewty that it beareth in the Garden, is commonly giuen of women to young children for the wormes, being first pouned and strained with milke & taken fasting warmed, which effect it surely worketh (as I haue prooued by often experience) which it doth through the bitternesse. For this is a general rule, that

Lib. 3. Dios. ca. 25.

Lauender Cotten.

A proued medicine for the wormes.

that all bitter things kill wormes, as Centory, Wormewood and such like. But the setting of Sotherne-wood or Lauender-Cotton within the house in flower pottes, must nedes be verie wholsome, for Dioſc. writeth, that Sothernewood, driueth away venomouse wormes, both by strawing, and by the sauour of it, and being drunck in wine it is a remedie against poyson.

Sotherenwood good to be set vp in the house.

Of Artichockes. Chap. 47.

ARtichockes reckoned of Matthi. among the nomber of thistels is hoate and drie in the second degree. It is called of Galen *Cinara*, & thought to make euill iuice, especially when the flowers begin to shed: they haue bene vsed to be eaten rawe. But our vse is to boyle them, and so they are best, by the witnes of Galen in the same place. They are now prooued to be restoratiue, and being well sodden and eaten with vineger and pepper, they doe not onely strengthen the stomacke, but also they procure a mdie ernest desire both of man or woman to the venerial acte. They that eate them only for that purpose, I would they might eate the innermost part onely, and not those leaues which be pulled off round about, nor yet the botto which groweth next the stalke.

Lib. 3. *Dioſ.* *cap.* 14. *Lib* 2. *de Ali.* *cap.* 51.

The vertues of Artichocks.

Of Leekes. Chap. 48.

LEekes are hoate and drie in the third degree, and as Arnoldus affirmeth in *Schola Sal*, their nourishment is naught, they hurt the eyes, and engender black melancholie bloud, and cause terrible dreames, they hurt the sinewes, through their sharpnesse, they hurt the teeth and gummes, and cholericke and melancholie folkes should not vse to eate them, and especially rawe, yet if they bee boyled and eaten with honie, they cause one to spitte out easily the flewme which is within the brest, and open and

Chap. 13. Rawe Leekes vnwholsome.

Leekes boyled, and eaten with honie good for flewme.

eaſe the lunges. In ſome ſhyres of England they vſe in Lent to eate rawe Lékes & Hony, with Beanes or Peaſe ſodden, but what Ruſtickes doe or may doe without hinderance of their health it is nothing to ſtudentes: For groſſe meate is meete for groſſe men. If any ſtudent be deſirous to eate Lékes, let them be firſt boyled, or els made in potage, for Léke potage be very wholſome, not onely for ſuch as be cumbred with flewme, but alſo for thoſe that haue the collick or ſtone. Unſette Lékes are beſt. And one notable experiment I will ſet downe for the comfort of thoſe that bee troubled with the aforeſaid diſeaſes: How by this herbe which is ſo common in vſe, they may bee greatly eaſed. For the Collicke take vnſet Lékes, blades and all, choppe them ſmall, boyle them in good whit wine, with May butter or freſh butter, vntill the wine be in a maner waſted away, then lay them abroad betwéene a cleane linnen cloath plaſterwiſe, on the belly ſo hoat as the patient may well abide it, & at the cooling of that, apply an other hoat plaſter, and thus do the third or fourth time together if néede ſhall ſo require. And for the ſtone take vnſet Lékes in the moneth of June, ſhred them ſmall and diſtill them, ſunne the water for a moneth or two, and drink morning and euening a good draught: for this helpeth the coſtiue belly, helpeth the paine of the hippes, purgeth the kidneies and bladder, cauſeth vrine, and ſendeth foorth the ſtone. For which purpoſe alſo I haue knowen ſome to cut Lékes in ſmall péeces, and to drie them in an Ouen or againſt the fire, & to make them in powder, which powder they would vſe in their drinke oftentimes. Beſids the qualities aforeſaide, Lékes haue two effects mentioned in *Schola Sal.*

Leeke pottage verie wholſome.

A good plaiſter for the cohcke.

A medicine for the ſtone.

Cap. 74.

Reddit fœcundas manſum perſæpe puellas,
Manentemq́ poteſt naris retinere cruorem.

Cap. 80.

And againe, they ſay, that Lékes ſéede and Henbane-

ſéedes

leeues burned together, and the smoke receiued through a funnell into the mouth on that side which aketh, helpeth the tooth ache.

A good medicine for the tooth ache.

Of Onyons. Chap. 49.

Onyons are hoat and dye almost in the fourth degree. Being eaten rawe (as Arnoldus sayth) they engender ill humors and corruptible putrifactions in the stomacke, and cause fearefull dreames and headache, and if they bee much vsed, they marre the memorie and trouble the vnderstanding. Yet we see that hus bandmen and labourers are nothing hurt by eating of Onyons, but rather holpen both in appetite and digestion. The reason whereof (as I thinke) is that which the Poet Virgill writeth, Greate labour ouercommeth all thinges. Yet experience teacheth that Onyons sliced and serued to the table with sufficient water, with a little salte, is a good sauce to stirre vp appetite to meate, and to put away lothsomnesse of the stomacke, and cause good digestion, and their hurtfulnesse is thereby something diminished. And the water or broth of them may be well vsed of students with Mutton rosted, or Capon, or Woodcocke: and the Onyons themselues may bee eaten also of such as bee flewmatik. But Onyons if they be sodden, especially in the broth of good flesh and so eaten, they comfort a colde stomacke, and cause good digestion, and are not hurtfull. Wherefore being vsed in potage, or otherwise boyled for sawces (as Cookes best knowe) or baked in a pye, as I haue seene in some places, they be not hurtfull but wholsome especially for flewmatike persons, or at such times as flewmatike meates be vsed, as in Lent, or vpon fish dayes. And if any be troubled with the cough, and be ouerlayde with aboundance of flewme in the brest, so that they cannot easily drawe their winde, let them roste Onyons vnder hoat imbers

Scho. Sa. cap. 13

Raw Onyons vnwholsome.

Onyons sodden be verie wholsome.

A medicine for the cough.

bers and eate them with Honie and Pepper, and Butter, morning and euening, and within fewe dayes they shall feele their brestes loosed, and the flewme easily to be auoyded, as I my selfe haue often proued. And for any burning or scalding Fernelius writeth, The iuice of leekes anoynted, are a present remedie: and Onyons pouned with salte, and layed vpon the burning, doe heale wonderfully. And for one infected with the Pestilence take a great Onyon and cut him ouerthwart, then make a little hole in eche peece, the which you shall fill with fine Triacle, and set the peeces together againe as they were before: after this wrap them in a wet lynnen cloth, or wet paper, putting it so to roste couered in the hoat imbers, and when it is rosted inough presse out all the iuice of it, and put to it a little vinegar, and sugar and giue the patient. Hereby it appeareth that Leekes and Onyons are not onely good in meates, but also in medicines. As for Scallions they are much of the nature of Onyons.

Me. li. 6. ca. 20.

For burning or scalding.

For the plage.

Of Garlicke. Chap. 50.

Ga. li. 2. Simp.

GArlicke is hoat and dyre in the fourth degree. If it bee eaten rawe it hurteth the sight, and breedeth headache, yet is it good for them that haue flewmatike, grosse and clammie humours, being moderately taken and in the cold time of the yeere: but cholerike folkes should abstaine from it especiall in hoat seasons, for it doth inflame and dyre much, and engendreth red choler and adust humors: but in the bodie wherein there is grosse matter, or much colde inclosed, it heateth all the bodie and openeth the places which are stopped, it cutteth grosse humors and flymie, and dissolueth grosse windes. Wherefore it is good for the cough, and maketh one to spit well: it may be slyced thinne as Onyons are, and put in water with a little salte,

For whome Garlicke is good, and for whome not.

ſalte, or as commonly they vſe, to poune it, and put to it a little water, or the broth of flesh. But if it be ſodden, it hath ſomwhat leſſe force, and yet loſeth not his propertie. The like is ſaid of Onyons and Leekes of Galen, where he giueth a generall iudgement of the eating of Garlick, Leekes, Onyons, and ſuch like ſharpe things, for whome they be wholſome, and for whome not, as followeth. Wee muſt abſteine from dayly vſe of all ſharpe thinges: eſpecially, if we be cholericke, for ſuch meates are onely fit for them, which be flewmaticke and full of rawe and groſſe and ſlimie humoures. Moreouer, Garlicke hath a ſpeciall propertie againſt poyſon, as appeareth in *Schola Salerni Allia, Ruta, &c.* And is thought of ſome a good preſeruatiue againſt the Peſtilence. But eſpecially, it is good for them that trauaile ouer diuerſe countries, and vſe diuerſe drinks, or if they hapen to drinke noughty corrupt water, as it is alleaged in the ſame place out of Macer.

Lib. 2. de alij ſa. cap. vlt. Who may beſt eate Garlicke, Onyons, Leekes, and who not.

Cap. 13. Sundry vertues of Garlicke.

Allia qui mane ieiuno ſumpſerit ore,
Hunc ignotarum non ladet potus aquarum,
Nec diuerſorum mutatio facta locorum.

Lib. 12. Me. ca. 8. Garlick is the country mans Triacle.

Engliſh men may eate Garlicke by Galens rule.

Garlicke is good for the Colicke.

Alſo Garlicke is named of Galen, The country mans triacle, where hee ſayth: Garlick is of that kinde of meate, which breaketh winde and cauſeth thyrſt: And if any reſtraine the Thracians or French men from eating of garlick, he ſhall, not a little hurt them. And if Frenchmen may eate Garlicke becauſe of the coldneſſe of the countrie, then may Engliſh men much more eate it, becauſe they dwell in a colder Region, as I haue ſhewed in my deſcription of Britaine. Alſo in the ſame place, Galen ſayeth, that to eate Garlicke and drinke Triacle (as I geſſe) in Ale or Wine, is good for the colick, if it come without an Agewe. Becauſe of all meates it moſt breaketh winde. And one thing I reade in maſter

Eliot, verie profitable for such as bee troubled with a rewme falling downe to the stomack, whereby their stomackes be ouer moyst, as mine was many yeres together. The medicine is thus, to boyle certaine cloues of Garlicke in Milke, and to straine it and drinke it fasting, for that dryeth vp the moysture of the stomack. The same medicine is also very good to kill wormes, as I haue often proued.

A medicine to drye vp a rewme, falling to the stomacke.

A good medicine for wormes.

Of Radish. Chap. 51.

Galen lib. 8. Simp.

Radish is hoat in the thirde degrée, and dry in the seconde. The rootes are much vsed to bee eaten with mutton rosted at supper, and those are best that bee whitest as they crye in London, white Radish white. And the swetest Radish say they do growe in the sowrest places, that is in dunghilles. Master Eliot by his owne experience would disproue Galen touching the vse of these rootes, for Galen findeth fault with those Phisicions that eate Radish rootes rawe after other meates to comfort digestion, where as all others following their example haue béene by that meanes grieued. So sayth Galen, though master Eliot write the contrarie: whose opinion, though it bée auncient and grounded vppon Dioscorides where hée saith: Radish shoulde bee taken last, to helpe to conueigh the meate: for if it bee eaten before meate, it hindereth concoction: yet this proofe I haue had in my selfe, and I dare saye not one among an hundred is otherwise, but if they eate Radish rootes last, they shall belch much, by reason that they breake winde, or rather breede it, and they shall feele their stomackes often times turned vp. And as before meales, if they be eaten first, they let the meate that it may not descende, so eaten after other meates they will not suffer the meate to reste in the stomacke, but as the countrey man saide, that had eaten

Li 2. de ali. fa. cap. 70.

Galen defended against M. Eliot, touching the vse of Radish.

Lib. 2. cap. 10.

Radish neither good before meate nor after meate.

eaten fiſh fried with Lamp-oyle, they wil make the meate eſtſoones to reiolt. But our common manner in England is not to eate them before meat or after meate, but together with meat as a ſauce. And for that purpoſe they are not onely ſerued whole, but alſo ſlyced thinne, and with ſalte ſtrewed vppon them, beaten betweene two dyſhes vntyll they be ſomwhat ſoft, and the ſalt hath perced through them, which indéede is the beſt way to vſe them. But they are vnwholſome any way, eſpecially for ſuch as haue weake ſtomackes and féeble digeſtion: for they engender rawe humors, & cauſe lothſomneſſe, and bréede ſuch corruption in the ſtomack, that by much vſing them they make a ſtinking breath, which qualitie is well declared by Alexander Aphrodiſſæus, where he ſayeth, that they are deceiued that think Radiſh by a naturall propertie doe make the breath vnſauourie: for then (ſaith hee) all men which did eate of it ſhould haue an ill breath. But this is the reaſon why it worketh it in ſome and not in others: Whoſe ſtomackes are cleane from corrupt excrementes, eſpecially flewmaticke, their belching is ſweeter: But whoſe ſtomack is full of flewmaticke ſuperfluities, their breth is impure. For Radiſh hath the vertue to heate, cutte and extenuate, and raiſeth wind from the humors, & auoydeth thē by belching. The like reaſon is to be giuen of Turneppes, and roſted chéeſe, why they ſhould corrupt the breath.

How Radiſh may beſt be eaten.

Radiſh corrupt the breath. *Lib. 1. problem. 40.*

The verie cauſe of a ſweete breath or of the contrarie.

Of Turneppes. Chap. 52.

TUrneppes are of hoat and moyſt temperature: if they be firſt well boyled in water, and after in the fat broth of fleſh, & eaten with Porke or Béefe, they nouriſh much, augment the ſéede of man, & prouoke carnall luſt. They be windy, wherefore they ſhould be eaten with Pepper. They breake flewme in the breſt, and cauſe one to ſpitte eaſely, but being much and often eaten, they make rawe iuice

The vertue of Turneps.

iuice in the stomack, and corrupt the breath, the seede of it is put in Triacle as good against poyson. And although many men loue to eate Turneps, yet swine by nature doe abhorre them.

Of Parseneps and Carets. Chap. 53.

Parseneps and Carets good for the Colick and stone.

PArseneppes, and Caretes, are hoate and dry, but Caretes are hoate and dry almost in the thirde degree: they both haue vertue to breake winde and expell vrine, which properties be very profitable for such as be subiect to the Colicke and stone. The rootes are vsed to bee eaten of boath, first sodden, then buttered, but especially Parseneppes: for they are common meate among the common people all the time of Autumne, and chiefly vppon fishe daies. But they that abstayne from flesh and eate Parseneppes, or Caretes, meaning thereby partely to subdue their lust, are deceiued by the iudgement of Matthiolus where hee sayeth: They which fast should abstaine from them, for they prouocke lust manifestly. Wherein hee agreeth with Dioscorides in the same chapter: for so Dioscorides writeth of Parseneppes, that they expell vrine and styrre vp lust. And of Caretes, Galen writeth, that they are windy and venerious. Wherefore they are both good for such as be weake and in a consumption. And if students doe eate them (I meane those that be students in deede, which doe followe the lesson of Plinie. That all time is lost which is not spent in studie except they vse other prouocation, they neede not greatly to feare Cupids force: for Pythias saide to Chremes in Terence, without good cheare and wine, lust is colde. But of Parseneppes and Carets, Galen writeth, they prouocke vrine: and if a man vse them much, they will breede ill iuice: yet the Caret maketh better iuice then the Parseneppes.

Lib. 3. Dios. cap. 52. Parseneps and Carets prouoke carnall lust.

6. Simp. Parseneps and Carets be restoratiue.

Li. 2 de ali. fa. cap. 67. Carets are better than Parseneps.

Of

Of Capers, and Sampere, Chap. 59.

Apers be hoate and drie in the second degree. They are brought to vs frō beyond the Sea, & as Galen writeth, they nourish nothing after that they be salted, but yet they make the bellie loose and purge flewme which is therein conteyned. Also stirreth appetite to meate and openeth the obstructions or stopping of the Liuer and Splene, which is a speciall vertue in the preseruation of health. They should bee eaten with Oximell before other meate, but our custom is to eate them with meate. Sampere is of much like nature, and vsed as a sauce with meates after the same manner. It is a weede growing neere the Sea side, and is verie plentifull about the Ile of Man, from whence it is brought to diuerse partes of England preserued in Vine, and is no lesse wholsome than Capers.

Lib. 2. de alis a. cap 34.

Capers be verie wholsome for the preseruation of health.

Sampere.

Of Tansie. Chap. 55.

Tansie is hoat in the second degree, and drye in the third. It is one of those fiue thinges which are reckoned *in Schola Salerni*, to be good for the Palsie. The reason is (as I thinke) for that it auoydeth flewme, and by the heate thereof dryeth the Sinowes. Also it killeth wormes, and purgeth the matter whereof they be engendred. Wherefore it is much vsed among vs in Englande about Easter with fryed Egges, not without good cause, to purge away the flewme engendred of fish in the Lent season, whereof wormes are soone bred in them that be thereto disposed, though the common people vnderstand not the cause, why Tansies are more vsed after Lent, than at any other time of the yere. The herbe is good also for the stone and stopping of vrine, as Matth. reporteth.

Cap. 60.

Why Tansies are to be vsed about Easter.

Lib. 3. Dios. cap. 138.

Of Feuerfewe. Chap. 56.

FEuerfewe is hoat in the third degree, and drye in the seconde. It is not vsed in meates but in medicine. It is called of Matthi. *Matricaria*, and is onely to be vsed in womens diseases. Yet this experience I haue of it, that being pouned small and tempered with a little salte, and layde to the pulses of both wrestes it cureth agewes in children, and sometime in the elder sort too, so that it be renued once in fower and twenty houres, and vsed continually for the space of nine daies.

An experiment for a feuer.

Of Fumitorie. Chap. 57.

FUmitorie is hoat and drye almost in the second degree. Though it growe wild, yet because it is found in some gardens and is very profitable for Students I haue here mentioned it. Galen sheweth howe a countrie man was wont to vse it, both to strengthen his stomacke and to lose his belly. First he made the herbe into powder, and when he woulde vse it to loose the belly, he dranke it in melicrate, and when hee vsed it so strengthen the stomacke, he dranke it in wine. But Students may distill the herbe and vse to drinke the water by it selfe with a little sugar, or with white wine fasting, for it doth strengthen the stomacke, open the Liuer, purifie the bloud by purging humors adust, and by that meanes helpeth itching and scabbinesse, and Morphewe, and giueth a liuely and fresh colour to the face: good therefore for such as would be faire, and hurtfull to none. Some vse to boyle Fumitorie in clarified Whey, and so it is verie good also to be drunke for the purposes aforesaid. Syrupe of Fumitorie is of the same effect, and may be drunke being mixed with white wine, three spoonefuls of the Syrupe to a quarter of a Pint of the Wine.

Lib. 7. Simp.

How a man of the countrey vsed fumitorie.

Great vertues of fumitorie.

To make a faire colour in the face.

Of

Of Filipendula. Chap. 58.

FIlipendula, is hoat and dryp not fully in the thirde degrée. It is highly commended of Phisicians for the Stone, and Stranguric, and stopping of vrine. Therefore such as be grieued with the like infirmities, may vse the herbe in potage or brothes, or otherwise by the wise counsaile of the learned Phisician.

Of S. Iohns woorte. Chap. 59.

SAint Johns woorte is hoat and dryp in the thirde degrée. Beside that it is a verie good potherbe, it is vsed both in Phisicke and Surgerie. In medicines, as Matth. writeth. The seede being drunke in wine expelleth the stone, and is good against poyson. The water of the herbe distilled while it beareth flowers is greatly praysed of some men for the falling sicknes. And in Surgerie there is made thereof a baulme which is excellent good for woundes, after Alexis in this maner. Take of Saint Johns wort the floures, of the floures of Rosemarie, of eche one handfull, put them together into a glasse, and fill it with perfect oyle, and close well the mouth of the glasse that no aire goe out: then let it stande in the Sunne the space of thirty dayes, and in cléere nightes also, and when the oyle shal haue gotten the colour of the flowers, straine it, and put to it of Ginger one dramme, and a little Saffron dissolued in good wine, then set it in the sunne againe, the space of eyghteene dayes, and annoynt the woundes with the saide oyle, lukewarme twise a day, and you shall haue your effect.

Lib. 3. Dios. cap 456.

Lib. 2. par. 4.

An excellent baulme to heale any wound.

Of Cinckfoyle. Chap. 60.

CInckfoyle is dryp in the thirde degrée, and hath verie little heate. It is much vsed in Surgerie, when neede requireth to binde and consolidate, and is

a verie good pot herbe, Dioſcorides writeth that if it be drunke certaine dayes, it quickly cureth the yealowe Iaundis, which I haue proued true in the herbe called Tormentill, a kinde of cinckfoyle.

Of Auens. Chap. 61.

AUens is hoat and drye in the ſecond degrée, an herbe ſometime vſed in medicine, but moſt commonly for the pot. Yet good Cookes ſay that it maketh potage black, yet the roote therof ſauoureth like vnto cloues.

Of Hartes eaſe. Chap. 62.

HArtes eaſe or Panſes, are drye and temperate in cold and heate. The flowers are beautifull for varietie of coloures, but not vſed in meates, yet the herb is commended for a rupture. And the diſtilled water, the herbe and flowers, is thought good for the falling euill in children, if they drinke it often times.

For the faling ſickneſs in children.

Of Marigoldes. Chap. 63.

MArigoldes are hoat and drye, an herbe well knowen and as vſuall in the kitchin, as in the hall: the nature whereof is to open at the Sunne riſing, and to cloſe vp at the Sunne ſetting. It hath one good propertie and verie profitable for ſtudents, that is, as Matth. writeth: by the vſe thereof the ſight is ſharpened. And againe he ſaith: that the water diſtilled of Marigoldes when it flowreth, doth helpe the redneſſe and inflammation of the eyes, if it be dropped into them, or if a lynnen cloth wet in the water be layed vpon them. Alſo the powder of Marigolds dried, being put into the hollowneſſe of the teeth, eaſeth toothach. And the iuice of the herbe mingled with a litle ſalte, and rubbed often tymes

Lib. 3. *Dioſ. cap.* 186.

For redneſſe of the eyes.

For the toothake.

eymes vpon warts, at length weareth them away.

Of Larkes clawe. Chap. 64.

LArkes clawe or Larkes heele, is temperately warme, and is of small vse in meate or medicine.

Of Columbine. Chap. 65.

COlumbyne is temperate in heate and moysture, the flowers onely are vsed to adorne the house. A dram of the seede (as some write) drunke in Malmsie with a little saffron, healeth the yealow laundise, if sweat be vsed vpon it. An easie medicine for the yealowe iaundise

Of Camomill. Chap. 66.

CAmomill is hoat and drye in the first degree. An herbe in great estimation among the Egyptians, and was thought a remedie for all Agewes, as Galen reporteth. And this medicine I learned of a countrey man for an Agewe, which I haue proued true in manie though it sayled in some. Take a handfull of Camomill, wash it cleane and bruse it a little, and seeth it in a pynte of Ale till halfe be wasted, scumme it well and straine it, and drinke it an houre before the fit, and if you thinke it bitter put in Sugar, couer you warme and procure heate, so doing three dayes together fasting. The smell of the herbe is comfortable to the brayne, and therefore to be frequented of Students. *Lib. 3. Simp.* A good medicine for a feuer.

Of Saffron. Chap. 67.

SAffron is hoat in the second degree and drye in the first, though it be reckoned among spices, yet because it groweth in many gardens, and is so vsuall in meates, I

Lib. 5. Meth. cap. 21.

thought good to mencion it in this place. Fernelius writeth that Saffron chiefly strengtheneth the stomack, and nexte, other partes of the body, and helpeth their corruptions; but beeing taken aboue measure, it is thought deadly. Which thing is proued true by experience: for if a man vse much Saffron it will make him very faintie: but being moderately vsed, it is good for the stomack and helpeth concoction.

Of Oke of Hierusalem. Chap. 68.

OKe of Hierusalem, is hoat and dry in the seconde degree. The chiefe vse of it is in Phisicke for shortnesse of winde, and auoyding of bloud and flewme by spitting, as in Plurisies and impostumes. It may be boyled with liquerise thinne cut, or else by it selfe in pure water, and after sweetened with a little honie or Sugar, and so drunke. But Students may cut the herbe when it is full growen, and dry it a time in the Sunne, and after lay it among their clothes, for so it will keepe them from mothes, and giue them a good sauour, which Wormewoode will not doe, though Wormewoode being vsed in the like manner preserue garments from Mothes.

To preserue clothes from mothes.

Of Alecoast. Chap. 69.

ALecoast is hoat and dry in the seconde degree. If you list to make a pleasant drinke and comfortable to the stomacke, put certaine handfulles of this herbe in the bottome of a vessell, and tunne vp newe Ale vpon it, after the manner of Sage Ale before prescribed. The herbe Maudlin is of the same nature, and much like of smell.

Alecoaste Ale.

Maudlin.

Of Claric. Chap. 70.

CLarie is hoat and drie almost in the third degree. It is founde by experience verie good for the backe, and restorative

roziatiue in a waſt. For which purpoſe they vſe not onely to boyle the leaues whole in brothes, tyed together in one bunche or handfull, but alſo they frye the leaſes with the yolkes of egges, and ſo ſerue them vp to the table. And this much I can ſaye by proofe, that whoſo ſhall vſe this herbe often, ſhall finde great eaſe for the griefes aforeſaide.

A good medicine for the back grieued, or for a waſte in man or woman.

Of Betayne. Chap. 71.

BEtayne, though it growe wilde yet it is ſet in many gardens, and is hoat and drie in the ſecond degree. The vertues of it are innumerable, (as Antonius Muſa who hath written a peculiar booke of this herbe, doth teſtifie, but eſpecially it is good for the brayne, ſo that (as Fernelius writeth, the only ſauoure of it comforteth the brayne, wherefore it is good for the falling euill, madneſſe, palſie, &c. For which vertues it is greatly to be eſteemed of Students. And one thing I haue often proued when I was ſtudent my ſelfe, that if you put a leafe of it vp into the noſtrils, it will prouoke neeſing and purge the head of flewme.

Lib. 6. Meth. cap 18.

For diſeaſes of the braine.

To purge the head.

Of Angelica. Chap. 72.

ANgelica is hoat and dry almoſt in the thirde degree. It is a rare herbe and of ſingular vertue, but chiefely commended againſt the Peſtilence, as well to preſerue a man from it, as to helpe him when he is infected. After Matth. being drunk or often eaten it preſerueth from the plague. And ſo was I wont to vſe it at Orforde in time of Plague, to grate of the drie roote into drinke, and to carrie a little peece of the roote in my mouth when I went abroade. And for ſuch as be infected, halfe a dramme of the roote, geuen with a dramme of Treacle in the water of this herbe, to ſuch as bee infected, if they

Lib. 4. Diſc. cap. 111.

A good medicine to preſerue from the Peſtilence.

For one infected with the Pestilence.

they sweate lustilie vppon it, and take it agayne when seauen houres bee past helpeth so much that many haue beene cured thereby. Beside the vertues afore-saide, the decoction of the roote in water or wine, is excellent good for those that bee short winded, through abundance of colde flewme stopping the Longes. And the same decoction is wonderfull good to dissolue and auoyde any inwarde impostume, or congealed bloud, and greatly strengtheneth the stomacke, yea, the pouder of the roote being taken in drinke comforteth the heart, and strengtheneth such as bee subiect to sounding: and for the byting off a mad dogge, or stinging of any venemous worme: poune the leaues of this herbe and Rue together and applye them to the place, and giue the patient to drinke inwardly the decoction of the leaues or rootes. Moreouer the rwte thewed, or a little peece thereof put into the hollownesse of the toothe, helpeth the toothake, and amendeth the ill sauour of the breath: insomuch that it will in a manner take away the smell of of Garlicke. Wherefore euerie student that hath a garden should prouide to haue this herbe.

For shortnesse of winde and an impostume

For byting of a madde dog, or stinging of a venemous worme.

For the toothake.

Of Pelitorie of Spayne. Chap. 73.

PEllitorie of Spayne is hoat in the thirde degree fully, and dry in the second. The chiefe vse thereof is in Medicines to purge the head. Which effect it worketh if a man cut but a little peece of the roote dryed, and chewe it betweene his teeth for a time. For so it draweth abundance of flewmatike and waterish humors, which must bee auoyded by spitting, holding downe the heade. It may best bee done fasting, or at night a little before wee goe to bed. And this practise I haue proued good not onely to ease the toothache, (which is a paine most intollerable) but also for a rewme and greefe of the heade proceeding of a rewme, which

To purge the head.

For a rewme.

is

is a common calamitie of ſtudents. Alſo Matth. ſaith, that this rote maketh the breath ſweete, and ſtrengthneth all the ſences: and being made in powder and drunke in wine, cureth cold diſeaſes: wherefore it is good for the Palſie, for the Falling ſickneſſe, & for the Crampe: but that which is commonly ſet in Gardens, is not the right Pellitorie of Spayne. *Lib. 3. Dioſ. cap. 65.*

Of Dragons. Chap. 74.

DRagons is hote and drie in the third degree. The chiefe vſe whereof is againſt the Plague. For which purpoſe wee vſe to diſtill the herbe, and preſerue the water, which may be vſed as neede requireth. A little fine Triacle being mixed withall, it not onely preſerueth, but cureth ſuch as be infected. For the plague

Of Elecampane. Chap. 75.

ELecampane is hote in the the third degree, and drie in the ſeconde. The chiefe vertue thereof is to open the breaſt, and to helpe ſhortneſſe of winde cauſed by tough fleagme ſtopping the Lungs. Alſo it openeth opilations of the Liuer and Spleene, and comforteth the ſtomacke, as ſaith *Schola Salerni*, *cap. 68.*

Enula campana, hæc reddit præcordia ſana,

And for this purpoſe who ſo liſteth may make Conſerua of Elecampane rootes in this maner. Firſt waſh the rootes cleane, ſlice thē in peeces as bigge as your thumbe, ſeeth them in faire water vntill they be tender, take them vp and poune them and drawe them through a hayre ſiue or ſtrayner, then ſet them againe ouer the fire, and put to them the double or treble weight of Sugar. And when it is perfectly incorporated, take it off and keepe it in a glaſſe gallipot. Alſo of the rotes of Elecampane is made a kind of wine called wine of Elecampane, much vſed in Ger- Conſerua of Elecampane.

manie, as Matth. writeth. Which wine being drunke marueilously sharpeneth the sight. Beside that it hath like vertue as the Couserue. The best time to gather the roots, is when the leaues fall. Which time also is best to take all other roots that are to be vsed in Phisicke, except it be for present necessitie.

Lib. 1. Dios. cap. 27.

The best season to gather roots in.

Of Setwall. Chap. 76.

SEtwall or Capons tayle is hote and drie in the seconde degree. Thereof bee two sortes, commonly knowne and set in Gardens. The one small which is called Valerian, and is a good pot herbe, and beside that is very good to heale a cut, as euery kitchin mayde knoweth. The other is named of some, great Valerian, whose vertues are very great and very many after Matth. where he saith: That Setwall being drunke in wine, is good against the byting of venemous wormes, and the pestilence: The decoction thereof is good for the Stranguric. Also it is profitable for such as be short winded and haue the Cough: especially if it be boyled with Liquorice, Raisons and Anniseedes. The roote being eaten breaketh winde. And being boyled in white wine, is good for the sight. And one thing I will note of this herbe for the pleasure of Students, that the roots thereof being dryed and layde among clothes, they giue a sweete smell to them.

Lib. 1. Dios. cap. 10.

Of Galingale. Chap. 77.

GAlingale or rather Cyperus rotes, though it bee rare, yet is it found in some Gardens, and is hote and drie in the third degree. Beside that the rootes are good in medicines, if they bee layde among clothes, they make them

them to sauour well. Matth. setteth downe an easie medicine to bee made of this roote for the Dropsie, in this maner. The pouder of Liquorice rootes, with a like quantitie of Bay berries, mixed with the vrine of a boy vnder fourteene yeeres olde, being bathed vpon the dropsie limmes helpeth greatly. *Lib. 1. Dios. cap. 4.* For the Dropsie.

Of Skyrwort. Chap. 78.

SKyrwort is hote and dyie in the seconde degree. The rootes thereof are vsed of skilfull Cookes for Salets, as Burre rootes, when they are young.

Of Prickmadem. Chap. 79.

Colde herbes.

PRickmadem is one kinde of (Sedum.) Another is Houseleeke, and the third is Stonecroppe. All three do growe commonly vppon the flates of houses, but Prickmadem is planted in Gardens, and is vsed for a pot herbe, and is colde in the third degree.

Of Lettuse. Chap. 80.

LEttuse is colde and temperatly moyst in the second degree. The herbe is much vsed in Salets in the Sommer time with Vineger, Oyle, and Sugar or Salt, and is found both to procure appetite to meate, and to temper the heate of the Stomacke and Liuer. But in one poynt we differ from the vse of olde time. For wee eate Lettuse in the beginning of our meales, whereas they were wont to be eaten last, as the Poet Martial writeth: The olde custome of eating Lettuse

Clandere quæ cœnas lactuca solebat aliorum,
Dic mihi cur nostras inchoet illa dapes.

Galen giueth Lettuse this commendation, that of all herbes it breedeth least euill iuyce: it may bee eaten rawe (as I haue sayde) in Salets, yet because of it selfe it is *Lib. 2. de ali. fa. cap. 40.*

Cap.52.eiusd. lib.

watery and colde, as Galen writeth, If some sharpe herbe be ioyned to it, it is not only more pleasant, but more wholesome: wherefore some mingle the leaues of Rocket, or Leekes, or Basill, together with Lettuse. It may also bee eaten being first boyled as wee vse in brothes, or as Galen vsed in cleane water, for so he saith: In my youth, when my stomacke was dailie troubled with choler, I vsed Lettuse to coole it: but when I drew toward olde age, this herbe was a remedie to me against watchfulnesse, for then contrariwise then I did in youth, I procured sleape of set purpose: for it was greeuous vnto mee to wake against my will: which happened partly because I had vsed to watch in my youth, and partly because age is watchfull. Therefore Lettuse eaten in the euening was my onely remedie. Whose example I wish all Students to followe, because they are commonly in youth and age euen as Galen was. Yet one thing I warne all men of, out of Matth. The vse of Lettuse is to be auoyded of al that be short winded, and spit bloud, or be flegmatike, & especially of them which would get children. And if any Student list to liue honestly vnmaried, let him vse oftentimes this medicine set forth by Dios. Lettuse seedes being drunke, represse venerious imaginations in sleape, and resist lust. And (as Galen sayth) steyeth the flowing of nature. It may be taken best for that purpose in red wine: or for want of wine, in ale, morning and euening.

Lib.2.de alim.fa. cap.40.

How Galen vsed to eate Lettuse and why.

For whom Lettuse are ill.

For one that would liue vnmaried. *Lib.6.Simp.*

Of Endiue and Succorie. Chap. 81.

Endiue and Succorie are colde and dry in the second degree: because they are much like in operation, I ioyne them both together. And this experience I haue of them, that if you let the olde rootes remaine, that which was sowne Endiue, will turne to be Succorie afterward. The leaues especially of white Endiue are not onely vsed in

in medicines, but also in meates either rawe in Salets, or boyled in brothes. Both Endiue and Succorie any way vsed doe coole the heate of the Liuer, and by a speciall propertie doe strengthen it, and open the obstructions thereof. For which vertues they are worthie to bee greatly esteemed. For it is a great preseruation of health to haue the Liuer temperate and vnstopped, considering that it is the place where all the humours of the bodie are first wrought, and therefore called *Officina sanguinis*. Students that haue hote Stomackes or hote Liuers, may cause their Cookes to boyle them in a broth with a Chicken: Or they may distill them in the Sommer season and keepe the water, and when they are disposed, drinke a good draught fasting with a little Sugar, or els by the aduise of some learned Phisition, they may vse the sirrupe of Endiue or Succorie. I was wont to lay certaine handfulles of the greene herbes cleane washed in the bottome of a vessel, and to tunne vp new Ale to them, not ouer strong. And so to make Endiue ale, after the manner of Sage ale shewed before, wherein I found great commoditie being troubled with inflammation of the Liuer. Dandelion and Sowthistle are of much like effect to Endiue and Succorie. For they are both cooling and very good to be vsed in pottage, or boyled whole in brothes, or eaten in Salets. They haue one good propertie very profitable for Students (who for the more part haue ill stomackes) for of Sowthistle Matth. saith: That being sodden in wine, it helpeth a waterish stomacke. And of Dandelion he saith: That if it bee boyled, it bindeth a loose stomacke.

The vertues of Endiue and Succorie.

The Liuer is the worke house of bloud

The heate of the Liuer.

Endiue ale.

Dandelion & Sowthistle.

Li. 2. Dios. cap. 124.

Of Bleete. Chap. 82.

BLeete is colde and moyst in the second degree. It is vsed for a pot herbe among others, and is sometime eaten being first boyled in water, and then fried with Oyle

and Butter, and after that seasoned with Salt and Vine-ger or Verjuyce. Yet the often eating of it is disalowed by Matth. Because it prouoketh vomite, & troubleth the stomacke and bowelles, and causeth cholericke laske.

Of Spinage. Chap. 83.

SPinage not mentioned in Galen is colde and moyst in the first degree, being vsed in brothes or pottage it maketh the bellie soluble, and easeth paynes of the backe, and openeth the breast, and strengtheneth the stomacke.

Of Orage. Chap. 84.

ORage is moyst in the seconde degree, and colde in the first, being vsed in pottage it doth both loose the bellie and ease the payne of the bladder. The seede of Orage is a vehement purger, as Matth. writeth: I knewe (saith he) a certaine Apothecarie, who vsed onely the seedes of Orage to purge countrie folkes: which not without great griefe, purged them abundantly both by vomit and contrariwise.

Li. 2. Dios. cap. 112.

Orage seede purgeth extremely both waies.

Of Beetes. Chap. 85.

BBetes are colde in the first degree, and moyst in the second, they bee abstersiue and lose the bellie. But much eaten they annoy the stomacke, yet are they right good against obstructions or stopping of the Liuer, and doe greatly helpe the Spleene.

Of Violets. Chap. 86.

VIolets, the flowers, are colde in the first degree and moyst in the second. Of them is made Conserua in this maner. Take the flowers of Violets, and picke them cleane from the stalke, and cut off all that which is greene.

Conserua of Violets how to be made.

Poune

Poune them small, and put to them double the weight of Sugar to the weight of Violet flowers. But to all other flowers, put three parts of Sugar to the weight of the flowers, incorporate well together the Violets & Sugar, and keepe it in a glasse or gallipot, it will last one yeere, it is very good to be vsed of such as haue hote stomackes, or hote Liuers. Also it cooleth the head and procureth sleepe, it tempereth the heart and all other parts of the body. The leaues may be boyled in a broth with other cooling herbes, as Endiue, Succorie, Orage, Beetes, Sorrell, Strawberie, Lettuse. For so they make the bellie soluble and auoyde choler, and doe bring the parts inflamed to good temper.

The vertues of Conserua of Violets.

What herbes are good for a cooling broth.

Of Sorrell. Chap. 87.

SOrrell is cold in the third degree and drie in the second. The leaues being sodden doe loose the bellie. In a time of Pestilence, if one being falling doe chewe some of the leaues, and sucke downe some of the iuyce, it maruellously preserueth from infection, as a new practiser called Guaynerius doth write: and I my selfe haue proued in my household, sayth Maister Eliote in his Castell of Health. Which practise proueth that greene Sauce is not onely good to procure appetite, but also wholesome otherwise against contagion. The Seedes thereof brayed and drunke with Wine and Water, are very wholesome against the Collicke and fretting of the guttes. It stoppeth the Laske, and helpeth the Stomacke annoyed with repletion. If any be grieued with heate of the Stomacke or inflammation of the Liuer, they may easely make a good Conserua for that purpose in this manner. Take the leaues of Sorrell, wash them cleane, and shake off the water, or els tarie vntill the water bee dried cleane. Then beate them small in a Marble morter, if you haue it, if not in some other, and to euery ounce of

For the pestilence.

Conserua of Sorrell.

Sorrell,

Sorrell, put three ounces of Sugar, and incorporate them well together putting in the Sugar by little and little, then put it in a glasse or gallipot and stoppe it close, and so keepe it for one yeere. After the same manner you may make Conserua of any other herbe.

How to make Conserua of any herbe.

Of Rose. Chap. 88.

Per. lib. 5. me. cap. 3.

ROse is colde in the first degree and drie in the seconde, somewhat binding, especially the white Rose. But the red is lesse colde and more drie and binding, as for the Damaske and Muske Rose is hote and moyst withall. Beside the beautie and fragrant sauour of Roses, which is very comfortable to all the senses, of Rose leaues is made a Conserua, passing good to bee vsed of Students, not onely to coole, but also to comfort the principall parts of the bodie: namely the Head, Heart, Stomacke, Liuer, Spleene, Reynes: It may bee made thus. Take the buds of red Rose, somewhat before they be readie to spread, cut the red parte of the leaues from the white, then take the red leaues, and beate them very small in a stone Morter with a pestell of wood, or otherwise as you may conueniently, and to euery ounce of Roses put three ounces of Sugar in the beating after the leaues be small, and beate all together vntill they be perfectly incorporated, then put it in a Glasse or Gallipot, stoppe it close and set it in the Sunne for a season: for so teacheth Iacobus Weckerus in all Conserues. It may bee kept for a yeere or two. Of Rose leaues also may bee made a water of like operation to the Conserua, and may bee drunke as other distilled waters either of it selfe, with Sugar, or mixed with Wine. The red Rose water pure without any other thing mingled, is most commended for wholesomnesse, but the damaske Rose water is sweetest of smell. And the best way to distill Roses or any other flower or herbe,

The vertues of Conserua Roses.

How to make Conserua Roses.

Conserues should be sunned.

Red rose water or damaske.

herbe, after March, is in a Stillatorie of glaſſe, ſet ouer a pot of boyling water, which they call *Balneum Maria*, for thoſe waters which bee diſtilled in leade or braſſe, receiue ſome ſmatch of the mettall, and be not ſo wholeſome for mens bodies. But our common maner of diſtilling in England is in Leade or Tinne, and ſo we draw very good waters, which keepe their ſtrength for a yeere or two. And if any liſt to drawe a very ſweete waſhing water, he may drawe it as followeth. Take the buddes of red Roſes, Spike flowers, & Carnation Gilloflowers, or others, but moſt of the Roſes, let them drie a day and a night, put to them an ounce of Cloues groſſe beaten, and ſo diſtil them: after that, ſunne the water certaine daies cloſe ſtopped. And if you will yet make it more ſweete, take of Muſke and Ciuet, of each a graine or more, tye it in a fine linnen cloth by a threede, ſo that it may ſoke in the water, and ſo let it ſtand in the Sunne for a time. Or els you may make a very ſweete water thus. Take of Cypreſſe rootes, of *Calamus aromaticus*, of Arris, of Cloues, of Storax Calamite, of Beniamin, of each a quarter of an ounce: make them in powder, and when you will diſtill your Roſes, fill your Still with Roſe leaues, and a fewe Spike flowers, and vpon the toppe ſtrowe ſome of your powders, and ſo diſtill them. Theſe Roſe cakes will bee very ſweete to lay among clothes. And if you liſt you may hang Muſke and Ciuet in it, and ſunne it, as I haue ſayd before, for twentie or thirtie daies. And if you will not be at coſt vpon Spices, you may make a very ſweete water thus. Take Damaſke roſes or red Roſes, Spike flowers, Roſemarie, Gilloflowers, Mint, Maiorom, Balme, Bay leaues, of each a like, and diſtill them. Alſo Spike flowers diſtilled alone doe make a very ſweete water. Theſe waters, I counſaile all Students that bee able, to haue, at the leaſt ſome one of them, and to ſprinckle themſelues therewith ſometimes, and to waſh their temples, noſtrelles, and beardes, for the ſauour of ſweete waters and perfumes

Lib. 1. Dioſ. cap. 113.

A very ſweete waſhing water.

Damaske powder to make ſweet water or to ſtrowe among clothes

A ſweete water good cheap

doe greatly comfort the brayne, and reuiue the senses. But red rose water is not onely good to bee drunke, but it is good also to wash the eyes. And if any Student bee dimme of sight, he may make an excellent water for the eyes in this manner. Take three spoonefulles of red rose water, one spoonefull of white wine, of Tutia a dramme, of Aloes epaticke, of white Sugar candie, of each the weight of two pence, make all in powder and mixe them together, let them settle in a glasse for two or three daies, whereof droppe as neede requireth into the eyes, for it doth cleanse, drie and strengthen the sight, and helpeth all exulceration and rednesse proceeding of heate. And for such as haue a care to preserue their sight, as all good Students haue, (for it standeth them vpon) they make a water after the prescription of *Schola Sal.* as followeth:

A good water for dimnes of sight, or for anie other impediment of the eyes.

Another good water for eyes.

Feniculus, verbena, Rosa, & Chelidonia, Ruta,
Existis fit aqua quæ lumina reddit acuta.

Take of Fenell, of Ueruen, of Roses, of Celandine, of Rewe, of each of these fiue alike, gather them when they are drie, cut those herbes short that bee long, distill them and sunne the water, as before is sayd, and vse now and then to wash your eyes therewith.

Of Purslane. Chap. 89.

PUrslane is colde in the third degree and moyst in the second. The leaues are vsed to be eaten in Salets with Uineger, by themselues, or with Lettuse in the Sommer season. And surely very good for such as haue hote Stomackes: for it doth mitigate the great heate of all the inwarde parts of the bodie, likewise of the head and eyes. Also it repelleth the rage of Venus: wherefore it is much to be vsed of Students that will liue honestly vnmaried. Being eaten, it helpeth the teeth that bee set on edge with foure things. Some vse to preserue it in Salt or Wine, but so it heateth and purgeth the stomacke.

Against Venus

Of

Of Strawberie. Chap. 90.

STrawberie is colde in the first degree, and drie in the seconde. The leaues and rootes are vsed in medicines, but the fruite is vsed to bee eaten. And beside that it is verie pleasant in taste, it qualifieth the heate of the Stomacke and Liuer. In some places where they are plentifull they vse to distill them, and drawe a very cooling water which is good to drinke for such as haue cholericke stomackes, or inflamed Liuers, and being dropped into the eyes helpeth the Itch, redneſſe and inflammation of them, as I my selfe haue proued. They may bee made in a Conserua, in like manner as I shall shewe afterward of Barberies.

The vertues of Strawberies.

Strawbery water wherefore it is good.

Of Popie. Chap. 91.

POpie whereof bee three kindes, white, red, and blacke. The red is wild, and groweth among Corne, the white and blacke are commonly in Gardens, it is colde and drie in the first degree. The seedes of white Popie and blacke are vsed to bee eaten, as appeareth by Dios. and Matth. yea the countrie folkes about Trident (as sayth Matth.) take the leaues of wild Popie, at their first budding forth, and boyle them as they doe other herbes, and eate them with Butter and Cheese. And one goodly experiment I learne out of Matth. in the same place, that the red leaues of Popie which growe among Corne, being dried and made in powder and giuen in drinke, should marueilouſlie helpe a Pleuriſie. And the women of Salerne giue their children the powder of white Popie seedes, with Milke to cause them to sleepe, it may also bee giuen otherwise for the same purpose, as in Posset drinke, in an Alebrie, or best of all in a Cawdle made of Almondes and Hempseede.

Lib. 4. Dioſ. cap. 60.

For a ſtitch or pleuriſie.

To procure sleepe.

Of Orpine. Chap. 92.

ORpine cooleth in the third degree. It is proued good to heale a cut, being pounde and layd to. It is wonderfull to see how long this herbe will continue greene being hanged vp in the house, as I thinke through the abundant and firme moysture that is in it.

Of Burnet. Chap. 93.

BUrnet is drie in the third degree, and colde in the seconde. It is very astringent and partly cooling, and therefore good to put in wine, to confirme the stomacke. And being vsed in pottage it bindeth the bellie. And as Matth. reporteth, it steyeth a Laske, and other fluxes of the bellie, and represseth cholericke vomits. And as he sayth in the same place by the authoritie of Matthæus Curtius, it is also very good in the plague. For which purpose I haue knowne some to distill the herbe, and to keepe the water all the yeere. Which thing may easily be done, for the herbe is very plentifull, and is commonly greene Winter and Sommer.

Lib. 4. Dios. cap. 45.

Burnet good for any fluxe of man or woman.

Burnet good for the plague.

Of Deysies. Chap. 94.

DEysies are of nature colde and moyst, whether they be red or white, double or single, they bee of like vertue. They are vsed to be giuen in potions, in fractures of the head, and deepe wounds of the breast. And this experience I haue of them, that the iuyce of the leaues and rootes of Deysies being put into the nostrilles, purgeth the brayne: they are good to bee vsed in pottage, for Matth. writeth: The greene herbe eaten in Salets looseth a costiue bellie: and so doth it being boyled with fat flesh.

Of

Of Gourds, Melons and Cucumbers, *which though they bee fruites, yet* becauſe they are commonly ſet in Gardens be here ſpecified. Chap. 95.

GOurdes are cold and moyſt in the ſecond degree. Being eaten rawe they be vnpleaſant in taſte, and ill for the ſtomacke, and almoſt neuer digeſted. Therfore he that will needes eate them, muſt boyle them, roſte them, or frie them. Euery way they be without ſauour or taſte, and of their proper nature they giue to the bodie colde and moyſt nouriſhment, and that very little, but by reaſon of the ſlipperneſſe of their ſubſtance, and becauſe all meates which be moyſt of nature be not binding, they lightly paſſe forth by the bellie, and being well ordered, they will bee meetely concoct, if corruption in the ſtomacke doe not preuent them.

Of Melons and Pepons. Chap. 96.

MElons and Pepons, commonly called Pompions, be cold and moyſt in the ſecond degree, they be almoſt of one kind, ſauing that the Melon is round like an Apple, and the innermoſt part thereof where the ſeedes are contained is vſed to bee eaten. The Pepon is much greater and ſomewhat long, and the inner part thereof is not to be eaten. The vulgar people call both by the name of Melons, and they vſe to boyle them and to eate them with fat

Beeke, or frie them with Butter, and to eate them with vineger and pepper. They both are very cold and moyſt, and do make ill iuyce in the bodie, if they be not well digeſted, but the Pepon much worſe than the Melon. They do leaſt hurt if they be eaten before meales. Albeit if they doe finde flegme in the Stomacke, they bee turned into flegme, if they finde choler, they bee turned into choler. Notwithſtanding, there is in them the vertue to cleuſe and prouoke vrine: and if any bee troubled with heate of the Stomacke or Liuer, or Reynes, with the Strangurie, they may take ripe Melons, and ſhred them into ſmall peeces, and diſtil them, and ſunne the water for a moneth, then drinke thereof euery morning tempered with a little Sugar, the quantitie of three or foure ounces, for the ſpace of a moneth: for beſides that, this water cooleth all the inward parts, it doth greatly helpe the ſtone, prouoketh vrine, and cleanſeth the kidneis.

Melons and Pepons be like the Chameleon.

An excellent water to coole the raines, and to helpe the ſtone.

Of Cucumbers. Chap. 97.

CUcumbers be likewiſe colde and moyſt in the ſeconde degree, they are pared, ſliced thinne and ſerued to the Table with Vineger and Pepper in the Sommer ſeaſon, and eaten with Mutton, and prooued to bee cooling and comfortable to ſuch as labour with their bodies, or haue hote and ſtrong ſtomackes. But for flegmaticke and delicate perſons which doe no labour they bee vnwholeſome, and engender a cold and thick humor in the veynes, which ſeldome or neuer is turned into good bloud, and ſometime bringeth in feuers. They are good to abate carnall luſt. And the ſeedes aſwell of Cucumbers as of Melons and Gourdes, being dried and made cleane from the huſkes, are very medicinable againſt ſickneſſes proceeding of heate, and the difficultie or let in pilling, as Phiſitions proue daylie in their practiſe.

Of

Of Nettle. Chap. 98.

After all garden herbes commonly vsed in Kitchin, I will speake somewhat of the Nettle, that Gardeners may vnderstand, what wrong they doe in plucking it vp for a weede, seeing it is so profitable to many purposes. Whether it bee colde or hote, may well bee perceiued by touching: for who so handleth it without some defence for his hand, shall feele that it is hote in the third degree, and drie in the second, according as Auicen affirmeth. Cunning Cookes at the spring of the yeare when Nettles first budde forth, can make good pottage with them, especially with red Nettles, very wholesome to cleanse the breast of flegme, to breake winde, to prouoke vrine, and to lose the bellie. All which properties with other moe are briefly comprehended in *Scho. Sal.* cap. 65.

Nettle potage.

1 Ægris dat somnum, 2 vomitum quoque tollit, & vsum,
3 Compescit tussim veterem, 4 Colicisq; medetur,
5 Pellit Pulmonis frigus 6 ventrisq; tumorem,
7 Omnibus & morbis sic subuenit articulorum.

1 Nettles procure sleepe, 2 they take away vomit, 3 they helpe the Cough, 4 they are good for the Collicke, 5 they heate the Lights, 6 they asswage swelling of the bellie, 7 they are good for the Gowte, and ache of the ioynts.

Seuen properties of Nettles.

Of Fruites. Chap. 99.

NOw that I haue spoken sufficiently of garden herbes, it followeth that I entreate of fruites, which is the seconde parte of my diuision proposed before touching meates. For such is the prouidence of God toward mankinde, that he hath not only prouided Corne & herbes for our sustenance, but also fruites, flesh and fish. Howbeit herbes and fruits were the first food that euer was appointed to man, as appeareth by the commaundement of God giuen to Adam. And from the time of Adam vntill after Noahs

Herbes and fruites were the first meats of mankind.

Gen.1.Ver 29. Noahs flood the vſe of fleſh and wine was altogether vnknowne: for before the flood they neither eate fleſh nor dranke wine. But now by the chaunge of dyet of our progenitours, there is cauſed in our bodies ſuch alteration from the nature which was in man at the beginning, that now all herbes and fruites generally are noyfull to man and doe engender ill humors, and be oft times the cauſe of putrified Feuers, if they bee much and continually eaten. Notwithſtanding, vnto them which haue abundance of choler, they be ſometime conuenient to repreſſe the flame, which proceedes of choler. And ſome fruites which bee ſtipticke or binding in taſte, eaten before meales, do binde the bellie, but eaten after meales they bee rather laxatiue. Wherefore it ſhall be expedient to write particularly of ſuch fruites as bee in common vſe, declaring their noyfull qualities in decaying of nature, and how they may bee vſed with leaſt hurt.

Gen.9.Ver.3.

The alteration of mankind touching dyet.

Of Apples. Chap. 100.

The difference of Apples.

OF all fruites, Apples are moſt vſed among vs in England, and are colde and moyſt in the firſt degree, as M. Eliot alleageth. Howbeit there is great difference in Apples, as in forme, ſo in taſte: for ſome bee ſweete, ſome bee ſoure, ſome bitter, ſome harriſh or rough taſted Apples, ſome be of a mixt temperature both ſweet and ſoure, &c. The ſweete and bitter Apples are enclining to heate, the ſoure and harriſh are cooling, and therfore good, where the ſtomacke is weake by diſtemperance of heate. But all Apples generally are vnwholeſome in the regiment of health, eſpecially if they bee eaten rawe, or before they bee full ripe, or ſone after they bee gathered. For (as Auicen ſayeth) they hurt the Sinewes, they breede winde in the ſeconde digeſtion, they make ill and corrupt bloud. Wherefore rawe Apples and Quadlings are by this rule reiected, though vnruly people through wanton

Rawe Apples & Quadlings.

wanton appetite will not refraine them, and chiefly in youth, when (as it were) by a naturall affection they greedily couet them, as I haue knowen in my daies many a sheude boye for the desire of Apples, to haue broken into other folkes Orchardes. But Apples may be eaten with least detriment, if they be gathered full ripe, and well kept vntill the next winter, or the peare following, and be eaten rosted, or baken, or stewed. For so they are right wholsome and doe confirme the stomacke, and make good digestion most properly in a cholericke stomacke: yea rawe Apples if they bee olde, being eaten at night going to bed, without drinking to them are found verie commodious in such as haue hoat stomackes, or bee distempered in heate and dryé by drinking much wine, and are thought to quench the flame of Venus, according to that old English saying, He that will not a wife wedde, must eate a cold Apple when hée goeth to bed, though some turne it to a contrarie purpose. And this experiment I haue knowen, that a rosted Apple suffered vntill it were colde, and then eaten last at night to bedwarde, hath losed the belly, and is therefore good for such as bée commonly costiue. But what time is best to eate Apples Galen declareth, saying: They must bee taken after meate, and sometyme with breade, to strengthen the stomack of them which haue small appetite, and digest slowly, and be troubled with vomit, laske or fluxe. Which saying is diligently to bée noted, for this is a confirmation of our vse in Englande, for the seruing of Apples and other fruites last after meales. Howbeit wée are woont to eate Carawayes or Bisketes, or some other kinde of Comfittes, or séedes together with Apples, thereby to breake winde engendred by them: and surely this is a verie good way for flatuents. The best Apples that we haue in England are Pepins, Costardes, Deusans, Darlings and such other. They that will not eate apples, may yet eate apple tartes, which be verie wholsome for cholericke stomaches if they be well made.

How Apples may be eaten with least hurte.

Colde Apples for whome they are good.

A colde rosted Apple what it worketh.

Lib. 2 de Ali. fa cap. 21.

The English vse of eating Apples proued by Galen.

The best way to eate Apples.

Apple tartes.

How to preſerue apples a long time.

made. Who ſo will preſerue apples long, muſt lay them in hommie, ſo that one touch not another.

Of Peares. Chap 101.

PEares are much of the nature of apples and of the ſame temperature, that is to ſay colde and moyſt in the firſt degree. The difference of Peares muſt be diſcerned by the taſt, euen as of Apples. For ſome are ſweete, ſome ſoure, ſome both, ſome dryer, ſome more moyſt, &c. But they are heauier of digeſtion than apples. And all manner of fruite generally fill the bloud with water, which boyleth vp in the bodie as newe wine doth in the veſſell, and ſo prepareth and cauſeth the bloud to putrifie, and conſequently bringeth in ſickeneſſe. So peares eaten rawe make wateriſh and corrupt bloud, and beſide that they engender winde and ſo cauſe the Colicke. And therefore if any be ſo greedie of them, that needes they will eate rawe peares, it ſhall bee good to drinke after them a draught of olde wine of good ſauour, as ſacke or Canarie wine. And this is the reaſon (as I thinke) of that ſaying which is commonly vſed, that peares without wine are poyſon, that is to ſay, hurtful to mans nature, as it is ſayde in *Scho. Sal.*

Howe rawe peares may be eaten with leaſt hurt.

Adde pyro potum, ſine vino ſunt pyra virus.

But if they be roſted, baken, or ſtewed, they are not vnholſome. And eaten after meate being rype and well gathered, they doe reſtraine and knitte vp the ſtomacke and fortifie digeſtion, which alſo is approued by *Schola Salerni.*

cap. 39.

Peare baken, roſted or ſtewed.

Cum coquis antidotum pyra ſunt, ſed cruda venenum.
Cruda grauant ſtomachum, releuant pyra cocta grauatum.

But to auoide all inconuenience that may growe by eating of peares, apples, and other fruites, Cordus giueth a very good caueat in this maner.

Vt pyra non noceant, extra mundentur & intra,
Mox immerge ſali, proyce deinde foras.

That

That Peares may not hurt thee, take out the coares: pare them, and ſalte them, & caſt them out of doores.

Howe peares & other fruite may be eaten without hurt.

The greate peares which Virgill nameth *Grauia volema*, in Engliſh peare wardens, may be longeſt preſerued and haue chiefly the foreſaide vertues. As for other ſortes of peares, though they be more pleaſant in taſte, yet they are but ὀξαια as Galen ſpeaketh, that is to ſay ſommer fruites.

Georg lib. 2.

Of Peaches. Chap. 102.

PEaches be colde in the firſt degree, and moyſt in the ſecond. Dioſcorides ſayth that rype Peaches be wholeſome, both for the ſtomacke and belly. But they ſhould bee eaten before meales as Galen ſheweth, and not after meate (as our maner is in Englande) for being eaten after meate, they ſwimme aboue, and both corrupt themſelfe and alſo the other meates. But eaten before, they mollifie the belly, and prouoke appetite, and qualifie the diſtemperance of choler in the ſtomacks. And after Peaches wee ſhould drinke wine to helpe the coldneſſe of them, as it is in *Schola Salerni*.

Lib. 1 Cap. 131.

Lib 2. de Ali. fa. cap. 19.

Peaches ſhould be eaten before meate.

Wine to be drunke with peaches.

Perſica cum muſto, vobis datur ordine iuſto.

But for ſuch as can rule themſelues, and refraine their appetite according to reaſon, it is beſt of all to forgoe both apples, peares and peaches, together with other thinges which engender melancholy, and are vnwholeſome for ſicke folkes, and are briefly contained in theſe verſes following taken out of *Schola Salerni*.

Ten manner of thinges which engender melancholie.

Perſica, poma, pyra, & lac, caſeus & caro ſalſa,
Et caro ceruina, & leporina, bouina, caprina,
Atra hac bile nocent, ſunt q; infirmis inimica.

That is to ſay Peaches, Apples, Peares, Milke, Cheeſe, Salte meates, Veniſon, Hare fleſh, beefe, Goates fleſhe. All theſe breede melancholie, and are vnholeſome for ſuch as be diſeaſed.

Of Plummes. Chap. 103

PLummes are colde and moyſt in the ſecond degree.

Though there bee diuerſe ſortes of Plummes both of the garden and fielde, and of ſundrie colours, yet the Damaſins are counted moſt wholſome: and being eaten before meates they coole a hoat ſtomacke and ſoften the bellie, as it is in *Schola Salerni*. *cap.* 41.

Frigida ſunt, laxant, multum proſunt tibi pruna.

Damaſins. The Damaſin Plummes are woont to be dryed and preſerued as figges, and are called in Engliſh Prunes. Howbeit the latine worde *Prunum* ſignifieth any kinde of plumme: yea Sloes, and Bullaſe which growe wilde. Our Damaſins in England be ſo ſmall, and ſo ſoure, that they will make no good Prunes. But our Prunes are brought from beyonde the Sea. The beſt are called Damaſke prunes, becauſe they growe in a citie of Syria called Damaſkus as Galen noteth, and are brought out of Syria to Uenice, and from thence to other partes of Europe. The next in vertue to Damaſke prunes, be Spaniſh Prunes. They are vſed diuerſe waies in phiſicke, as in Syrups, Electuaries, Conſerues to looſe the belly, and to auoide choler. But for meates, though they nouriſh little, they be chiefly vſed in Tartes, or ſtewed in water or in wine, and ſo, if they be eaten before meales, they diſpoſe a man to the ſtoole. I ſay before meales, becauſe wee are woont to eate them after meales. And ſome (as I haue knowen) being coſtiue and vſing them after meales, purpoſely to make them ſoluble, haue miſſed of their purpoſe. Which errour may bee holpen by eating them before meate. For ſo ſayth Matthiolus ſpeaking of Prunes ſtewed. Being eaten firſt, beſide that they are pleaſant, they looſe the belly. Whoſe iudgement I my ſelfe following hauing a cholericke ſtomacke, and a coſtiue bellie, was woont ſometime to breake my faſt with a diſhe of

What prunes are beſt. *Lib.* 2. *de ali. fa. cap.* 13.

Stewed prunes ſhould be eaten before meate to looſe the belie.

Prunes

Prunes ſtewed, contrarie to the vſe of other men, who commonly eate them laſt. I haue written the more of Prunes becauſe it is ſo common a diſh at Oxforde. As for Sloes and Bullaſe, they are more meete for ſwyne than men. Sloes and Bullaſe.

Of Cheries. Chap. 104.

Cheries be colde and moyſt in the firſt degree. They be diuerſe in taſt and commonly of two colours, either blacke or red. The red Cheries if they be ſoure or ſharpe, be more wholſome. And if thy be eaten freſh and newly gathered, and faſting, or at the beginning of dinner, their nature is to ſcoure the ſtomacke, and to prouoke appetite (as ſayth Arnoldus) vppon *Schola Salerni*, whoſe authoritie I alleadge, becauſe peraduenture it may ſéeme ſtrange to ſome, that I preſcribe them to bee eaten before dinner, whereas our common vſe is to eate them after dinner. The vertues of Cheries are briefly ſette downe in the ſame Chapiter as followeth, Cheries ſhould be eaten before meales. *cap.* 40.

Si ceraſum comedas, tibi confert grandia dona,
Expurgat ſtomachum, nucleus lapidem tibi tollit,
Hinc melior toto corpore ſanguis ineſt.

That is to ſay, Cheries purge the ſtomacke, and the kernels of cherie ſtones, eaten vnſe or made milke, breaketh the ſtone in the reines or bladder, and that which no fruite in a manner elſe doeth, the ſubſtance or meate of Cheries, engendreth verie good blood, and comforteth and fatteth the bodie. But yet let no ſtudent be too bolde hereuppon, to take anie ſurfette of Cherres, as I haue knowen ſome doe, but alwaies to remember that Golden leſſon of Pythagoras. A meaſure is beſt in all thinges. And if you would eate Cheries or plummes, without all danger, then may you preſerue them after this manner. Take a pint of The vertues of cheries.

faire running water, halfe a pinte of roſe water, halfe a
Howe to preſerue cheries. pounde of Sugar, ſoothe all together vppon a ſoft fire of coales, till the one halfe be conſumed, then take it from the fire, and when it leaueth boyling, put therein your Cheries or plummes, if they bee Cheries cut off halfe the ſtalkes, and let youre fruite bee the like weight as of the Sugar. Set it againe on the fire and keepe it in the like heate, till they be ſoft, the ſpace of an houre if neede bee. Then put into it ſome cloues bruſed, and when it is colde keepe it in a glaſſe or gallipotte, the ſtronger the ſyrupe is with ſugar the better it will continue. Some put to the ſyrupe Cinamom, Sanders, Nutmegges, Cloues, and a little ginger. Seethe them not haſtily for feare of much breaking.

Of Quinces. Chap. 105.

QUinces be colde in the firſt degree, and drie in the beginning of the ſeconde. They are not vſed to bee eaten rawe, for ſo they are both vnpleaſant and vnwholſome. And in my iudgement no better for a ſtudentes ſtomacke than rawe bieſe, but being roſted, ſtewed, or baked, and eaten after meales, they cloſe and drawe the ſtomacke together and helpe digeſtion, and mollifie the belly, if they be abundantly taken. For this is
Lib. 2. de ali. fa. cap. 22. Galen his rule. They which haue a weake ſtomack, when they take any thinge laſt after meate, which is binding, haue their bellies ſoluble: Wherfore ſtudents hauing commonly weake ſtomackes, may (if they bee coſtiue) eaſe themſelues, by eating after meate ſomething which doth binde and reſtraine the ſtomacke, as Galen telleth of one Proras a Rhetorician on whome ỹ like practiſe was proued. But Quinces may be otherwiſe vſed berie wholſomlie, as being made in conſerue, or preſerued in ſyrupe condite, or made in marmalade. And becauſe the

making

making of marmalade is a prety conceite, and may perhappes delite some paineful student that will be his owne Apothecarie, partely to spare cost, and partly to be sure that it be rightly made, I wil heare set it downe as plainely as I can. Your Quinces being full rype and verie pealowe as in lent season, or therabout, first pare them and take out the cores, then seeth them until they be tender and soft. That don, beate thē smal in a wooden morter, then w some of the liquor wherein they were sodden, drawe them through a streiner as you would doe a tarte, then set it ouer the fire to seethe softly, and in seething, strewe in by little and little white sugar made in powder the weight of the Quinces or more, as your tast shall tell you, stirre it continuallie, and put thereto some pure Rose water or damaske water, let it seethe on height, vntill it be well sodden. Which thing ye may knowe by taking some of it vpon a knife, and letting it coole. For if it bee stiffe, then take it off and bore it, while it is warme, and set it in a warme and drie ayre. And if you will not haue your marmalade so binding, you may put some rype Apples of good verdure among your Quinces, whē you boyle them with sugar. The Apples must first be sodden or rosted, and then drawne through a course boulter, as a tarte. After the same manner you may make marmalade of Wardens, Peares, Apples, Medlars, Cheries, Strawberies, pea of prunes or damasins, or other plummes. First to boyle them vpon a soft fire with a little faire water, till they be soft, then to drawe them as ye doe a tarte, after to boyle them again with sufficient sugar, to dash them with sweete water and bore them.

How to make marmalade of Quinces.

To make any kinde of marmalades.

Of

Of Grapes. Chap. 106.

GRapes be diuerſe in taſt and ſo are they in qualitie, for ſoure grapes are colde and moyſt, and ſwéete grapes are hoat and moyſt. The like is to be ſayde of other ſortes. All grapes if they be eaten newly gathered doe trouble the bellie, and fill the ſtomacke with winde. But if they be kept two or thrée daies after they be gathered, till the huſke be ſomewhat aſſwaged, they nouriſh the better and are leſſe laxatiue: neither do they inflate ſo much, as ſayeth Arnoldus. Ripe grapes and ſwéete doe nouriſh much, and make one fatte, as Galen proueth by experience of thoſe which kéepe vineyardes, who féeding two or thrée monethes vpon grapes and figges onely, become very groſſe. But the fleſh ſo gotten ſoone weareth away againe, becauſe it is not firme and faſt, but looſe and ouer-moyſt. And *Scho. Sa.* reckoneth grapes that be ſwéete, for one of the twelue thinges that nouriſh and make fat. And well I wote that who ſo eateth many of them, they wil make him fatte with an R. You know what I meane. Grapes are vſed to be eaten after meate as other fruites, but Arnoldus ſayth vppon the ſame chapiter, that if they be eaten vpon a full ſtomacke, they both bée corrupted in the ſtomacke, and they corrupt other meate.

Lib. 2 de ali. ſa. cap. 9.

cap. 9.

Grapes make one fatte with an R.

Of Rayſons. Chap. 107.

OF Grapes dryed through the heate of the Sunne are made Rayſons, which bée therefore named in Latine *vuæ paſſæ*, and they bee hoat in the firſt degree, and moyſt in the ſeconde. Among vs in Englande they bee of two ſortes, that is to ſay, great Rayſons, and ſmall Rayſons, otherwiſe called Corans. The greateſt

ſort

sort are called raysons of the sunne, the other are commonly to be had, and bee much vsed in meates, and that for good cause, for beside their pleasantnesse in tast they do make the stomacke firme and strong, and doe prouoke appetite, and doe comfort weake bodies being eaten before meales. But some question is made of raysons, whether they be binding or loosing, which Galen himselfe doth answere, where he sayeth that raysons without kirnelles doe open the brest and liuer, but eaten with the stones they bind. Whose opinion Matth. confirmeth in these words, Raysons without kirnelles beeing so by nature, or made so by arte, if they be sweete, they loose the belly, wherefore they are good for stuffing of the brest, for the cough, hoarsnes, and for griefes of the reynes and blader. Beside this, Raysons are especially good for the liuer, and as is were by nature appropried to that parte. And they concoct rawe humours and withstande putrefaction, as Galen writeth, and for this purpose they may well be eaten fasting, the stones being first taken out. And for crudities or rawenesse of the stomake, master Eliote by his owne report neuer found any thing better than fine rubarbe chewed with raysons of Corans, yet raysons of Corans by the iudgement of Arnoldus doe cause oppilations of the splen, though they be good for the brest and reines, and so sayth *Schola Salerni*,

Passula non spleni, tussi valet, & bona reni,

But Rubarbe may bee better eaten as I thinke with great raysons. After the stones bee taken out, putting thereto a little Ginger, after which maner I was wont to vse Aloes.

Whether raysons be binding or loosing.

Lib. 7. & 8 de com. medi.

Lib. 5. Dios. ca. 4.

Reysons by nature are good for the liuer.

Li. 7. de Comp. medi.

cap. 42.

Of Figges. Chap. 108.

FIgges, if they bee newe, are hoat and moyst, if they bee olde they bee hoat in the first degree, and drie in the seconde, if they bee rype they doe least harme of any fruites,

or almoſt none. Yet being much eaten they make ill bloud, whereof lice are ingendred. By reaſon of their ſweetneſſe they anoy the liuer and ſplene inflamed, and they fill the bellie with winde, but by their quicke paſſage the winde is ſoone diſſolued. In *Schola Salerni*, are ſet forth two operations of figges, as followeth,

cap. 43.

Vermiculos veneremq; facit, ſed cuilibet obſtat.

That is to ſaye, figges breede lyſe, and ſtyrre vp carnall luſt, if they be much eaten.

After Auicen, figges are beſt eaten faſting with nuttes or almondes, for ſo they bréede better iuice in the body, and open and prepare the way for meate. And he more commendeth the eating of them with nuttes than with almondes. But our vſe is to eate figges and almondes together, which (in my iudgement) is better, for ſo they may better cleanſe the breſt and lunges, which is a ſpeciall vertue that figges haue. And though we eate them commonly after other meates, or vppon faſting dates for want of other meates, yet as it appeareth by Galen, Phiſicians were woont to giue them before meate, with ginger or pepper, or powder of Time, or Penitopal, to ſuch as had oppilations of the liuer or ſplene, or had any hard congealed matter in the inner partes of the bodie, or any diſtillations or rewmes falling into the breſt and ſtomacke, for in all theſe caſes figges doe profitte much, beſide that they make the bellie ſoluble, and doe cleanſe the reines of the backe. And one eaſie medicine I will ſet downe for the comfort of ſuch ſtudentes as be ſhort winded, taken out of Matthias. Two or three figges, ſteeped all night in Aqua vitæ, helpe ſuch as be ſhorte winded, if they be eaten in a morning faſting. Alſo in *Schola Salerni* it is ſhewed that a playſter made of figges firſt ſodden in water and a little vinegar, and after beaten ſmall in a morter are good for the ſwines euill, for kirnelles, for ſwellinges as appeareth in the verſes following.

Lib. 2. de. Alim. fa. cap. 8. Figges to be eaten before meales.

Lib. 1. Dioſ. cap. 146. For a cough.

cap. 43.

For ſwelling in the necke.

Scroſa,

Scrofa, tumor, glandes ficus cataplasmate cedunt.

Of Almondes. Chap. 109.

ALmondes be hoat and moyst in the first degree. They doe extenuate and clense without binding. Wherefore they purge the brest and lunges, and be good to be eaten with figges, of such as be shorte winded. As for bitter almondes I omit, because they are not to be eaten, though in medicines they bee of great vertue. Of sweete Almondes is made by skill of cookes, Almonde milke, a verie temperate meate in hoat diseases. Also cawdales, of Almondes, both comfortable to the principall partes of the bodie and procuring sleepe. Also Almond butter verie delicate and good for a stuffed brest. The making of which thinges I referre to cunning Cookes, or to the learned Phisician, who is or ought to bee a perfect Cooke in many pointes. Yet because all Studentes bee not of habilitie to haue a Cooke, or a Phisician at their pleasure, I will set downe an easie way, which I was woont to vse my selfe in making of Almonde Milke. Take a pottle of faire water, boyle in it two handfuls of Violet leaues, or if you list, one handfull of Violet, and an other of Strawberie leaues, or the like quantitie of Endiue and Succorie, or other cooling herbes, take also an Ounce of good liquerise, cutte in thinne slices, if you woulde make it for flewme, let the herbes and Liquerise boyle in the water leasurely vntill halfe bee wasted, then streine it and let the liquor coole. Then take a quarter of a pounde of Almondes, and blanch them, that is to say put them into water boyling hoat, and let them steepe therein a while, then get of the huskes as you shale Nuttes, that doone pome them small in a morter of marble (if you haue it,) vntill they waxe moyst, then put the almondes into the liquor, and stirre and blende both together with a spoone, after that drawe the liquor and all

Bitter Almonds.

Almond milke how to be made.

Cawdles of almonds.

Almond butter.

To blanch almonds.

through a ſtreiner, preſſing the almondes well with the backe of a ſpoone. And of that which is ſtreyned when you will occupie more or leſſe, you may put in Sugar and ſet it ouer the fire vntill it boyle, then take it off and vſe it as pleaſe you. Some drawe their almonds after they be blanched and ſtreined, with faire water onely, making it neyther too thick nor too thinne, which way alſo is good: or to drawe them with any diſtilled water, as roſe water, Endiue or Succorie water. As for almond cawdles are made with Ale ſtreined with Almonds blanched and brayed as before, then lightly boyled and ſpiced with Nutmigge and Sugar, as before is ſaide, or otherwiſe as pleaſeth the partie.

Diuerſe ſortes of Almonde milke.

Cawdles of almonds how they are made.

Of Dates. Chap. 110.

DAtes newe gathered are hoat and moyſt in the firſt degrée, but if they bée olde, they bée hotte and drie in the firſt degrée. Dates being much eaten and not well digeſted, anoy the head, and cauſe gnawing in the ſtomacke, and make groſſe iuice, and ſometime cauſe obſtructions or ſtoppinges in the liuer and ſplene: wherefore they are not wholſom for ſtudentes. Yet they are cõmonly vſed at delicate feaſts, to ſet forth other meats, and are counted reſtoratiue. But their cheiſe vertue is, that if they be well digeſted, and temperately vſed, they nouriſh and make the fleſh firme, and bind the bellie. And for this laſt propertie they are much vſed in medicines, when it is requiſite to binde or reſtraine, and ſo ſaieth Dioſcorides: decoction of dates beeing druncke or gargarized, doth greately binde. Good therefore in any laſke or waſt in man or woman. And for that purpoſe they may be vſed, ſodden in milke or in Muſkadine. Yea the verie ſtones of Dates being beaten to powder, and vſed together with *ſanguis Draconis*, in Raſpis or red wine, is paſſing good in the ſayde caſes, as by experience I haue often proued.

Galen. *Lib 2. de Alis. fa. cap. 26.*

Lib. 1 C. ap. 126.

For any laſke or waſte.

Of

Of Pomegranates. Chap. 111.

POmegranates be of good iuice and profitable to the stomacke, especially they which are sweete. But in hoat feuers they that are soure bee more expedient and wholsome, for then the sweete doe incend heate, and puffe vp the stomacke. They are founde by experience to be very comfortable and restorative in long sickenesse, and especially they are good in any consumption or flure, Because as Galen sayth, all Pomegranrtes are bynding. Insomuch that the very pill of a pomegranate, being made into powder and drunk in red wine or Raspis, together with a little Cinamom, is a singular remedie for anie laske or flure, as I haue often proued. Yet Matthi. prescribeth the whole Pomegranate to be vsed as followeth. Pomegra nat beeing put whole into an earthen pot, and close couered, baked in an ouen, after that beaten to powder and drunke in red wine is a present remedy for a laske or fluxe, if halfe a dramme be taken at a tyme. And as for the kirnelles of soure pomegranates, hee writeth in the same place, that the stones of them being made in powder, the quantitie of an ounce with a dramme of frankinsence, helpeth anie fluxe of the bellie, if two drammes thereof be taken daylie in red rose water.

Lib. 3. Simp.

A good medicin for a laske. *Lib. 1. Dios. cap. 127.*

For a waste in man or woman.

Of Medlars. Chap. 112.

MEdlars are cold and drie in the seconde degree. they streine or binde the stomache, and therefore they are good after meales, especially for such as bee

outer laxatiue, being much eaten they engender melancholie, and bee rather meat than medicine, as Galen saith. Yet of the stones or kernelles of Medlers, may be made a very good medicine for the stone, as Matthio. writeth. The stones of medlars made in powder, driueth out the stone of the reynes, if you take a spoonefull thereof in white wine wherein the rootes of perselie haue bene boyled.

Lib. 2. de alim. fac. cap. 25.

Lib. 1. Dios. cap. 133.

A good medicine for the stone.

Of Seruices. Chap. 113.

SEruices are much of the nature of Medlars, sauinge that they are not so binding. Yet they are more pleasant in eating. They are likewise to be eaten after meat, to constraine and close vp the stomacke. They are plentifull about Orleyne. They be eaten to binde the belly, as saith Dioscorides.

Lib. 1. cap 136.

Of Berberies. Chap. 114.

BErberies are cold and moyst in the second degree. Because of their sourenesse they are not vsed to be eaten alone, but made in Conserua, or els put in other meates. Conserua of Berberies is verie good for a hoate stomacke or a hoate liuer, to prouoke appetite, to restraine vomitte, as I haue often proued in hoate diseases. It may be made in this manner: Take of Berberies a pinte full, cleane washed & picked from the stalkes, let them seeth leasurely in a quart of water, or more vntill they be softe, then powre out the water, and drawe them through a strayner, as you doe prunes, then take all that is strayned and put to it three times so much Sugar, and let them seeth together vntill the Sugar bee incorporate with the Berberies, then take it off and put it in a glasse or Gallipotte. Also this experiment I will disclose in the behalfe of Rubenes, that the inner rinde or barke of Ber-

The vertues of cōserua of barberies, & how it is to be made.

berie,

berie tree, being laide in Ale or white wine close couered and drunke the next morning after, is a sufficient medicine to cure the yealowe Iawndise, if it bee vsed foure or fiue times fasting in a morning, abstaining two howers after it. And if anie list to preserue Berberies whole, for a Banquetting dishe, they must be vsed as I haue declared before of Cheries. And if you woulde keepe them all the peare for sawcing of other meates, then take them and picke the leaues cleane from them, and putte them in a potte of earth, and fill the pot ful of berivice, or couer them ouer with salt, and take them out as you shall occupie them.

For the yealow laundise.

How to keepe berberies all the yeare.

Of Oliues. Chap. 115.

OLiues if they be ripe are temperately hoat, they which be greene are colde and drie. They are brought into England from Spaine being preserued in salt liquor, and are vsed as a sawce, and so they do not only stirre vp appetite, but also strengthen the stomacke, and being eaten with vinegar they loose the bellie. Of Oliues is made our sallet oyle, and that which is commonly called oyle Oliue, the mother or grounde of many other oyles, and is most properly called by the name of oyle, as Galen writeth, wherwith, as Matthiolus reporteth, may be made a verie good medicine to ease the paine of the colicke and stone. Which I will recite for the behalfe of students. Oyle Oliue, being druncke with like quantity of Malmsey, or receaued in a glylter, doth ease the payne of the collicke and stone meruayloully. And this commoditie I note in this medicine, that it may be receiued at both endes, or tone or tother, as best shall like my brother. The sallet oyle which is in deede the purest oyle oliue, is wholsom to be eaten with sops of white bread, and is like in operation to butter, yet somedeale stronger in loosing. And this proofe I haue of it, that if you would procure an easy

Lib. 6. Simp. Li. 1. Dios. cap. 31.

A good medicine for the colick and stone.

Salet oyle and the operation thereof.

vomitte, and without all danger, to clenſe the ſtomacke and inwarde partes, take but foure ſpoonefuls of ſacke or white wine, and as many of ſalet oyle, and mixe both together, and warme it, and drinke it, and you ſhall haue the effect.

Sacke and ſalet oyle to procure a vomit.

Of Orenges. Chap. 116.

ORenges are not wholy of one temperature, for the rinde is hoat in the firſt degree, and drie in the ſeconde, the iuice of them is colde in the ſecond degree and drie in the firſt. They are colder and hoater as they are in ſoureneſſe or ſweeteneſſe. For the ſourer the iuice is, the colder it is, and the ſweeter, the more hoat. With the iuice of Orenges is made a ſyrupe, and a conſerua verie good and comfortable in hoat feuers, and for one that hath a hoat ſtomacke. Alſo with the iuice, putting to a little powder of Pintes, Sugar, and Cinamom may be made a very good ſawce for a weake ſtomack to prouoke appetite. The rindes are preſerued condite in ſugar, and ſo are the flowers of the Orenge tree. Either of them being taken in a little quantitie, doe greately comfort a feeble ſtomacke. The ſubſtance of the Orenge is vſed to bee eaten raine with roſted fleſhe as a ſawce, yet Matthi. doth not commende it, becauſe rawe thinges bee not eaſilie digeſted, and breede ill iuice. But Ladie Gula hath not onely commended them to bee eaten with meates, but alſo deuiſed a banquetting diſhe to bee made with ſliced Orenges and Sugar caſt vppon them.

Li. 1 Dioſ cap. 131.

Of Limons. Chap. 117.

LImons are like in nature to Orenges, ſauing that as they are ſourer, ſo are they colder. Neither is the

pill

pill of them bitter as the pill of an Orenge, but may bee eaten together with the substance, though it be of harder digestion. Of the iuice is made both syrup and conserue, and the whole Limon is preserued condite with sugar. Yea the iuice of a Limon is very good against the stone, for so saieth Matth. The iuice of Limons druncke in white Wine, driueth out the stone wonderfully. Wherefore a cup of Rhenish or white wine with a Limon sliced and sugar is a pleasant medicine next a mans hart in a morning. And I would euery good student might be hurt so thrise in a weeke. *Lib.1. Dios. cap.131.* An easie medicine for the stone.

Of Hasill Nuttes and Filberds. Chap. 119.

HAsill Nuts bee hoat and drie in the first degree, they be harde of digestion, they fill the stomacke and bellie with winde, they encline one to vomitte, and as experience prooueth, they stuffe the brest full of flewme and cause a cough. Wherefore I aduise all studentes not to vse them much, especially after they be drie, for the drie nuttes are worse than the newe and moyst, because they are more drie and oylie, by reason whereof they turne soone to choler, and engender head ache. Yet if any bee come of a Squirrels kinde and loueth well to eate olde nuttes, let him eate raysons together with them. For raysons through their moysture will qualifie the drinesse of the nuts, as *Scho. Sal.* teacheth. Hasill nuttes very vnwholsome.

Sumere sic est mos nucibus sociando racemos. *cap.42.*

Yet in an other place drie nuts are commended to bee eaten after fish in steede of cheese, saying: *cap.38.*

Post pisces, nuces, post carnes caseus adsit.

After fish nuttes, after flesh Cheese.

Because nuts by reason of their drinesse, let the ingendring of flewme that is woont to come of fishe. But otherwise nuttes are, discommended as in the verse following:

lowing:

Unica nux prodeſt, nocet altera, tertia mors eſt.

Meaning that the Nutmigge is wholeſome, the Hafil Nut hurtfull, and the nutte which the Arabians call *Nux Metel* is venemous. Filberds are of much like nature, ſauing that they are more pleaſant in eating, longer in forme, thinner in ſhale, and ſooner ripe, Math. ſetteth downe a medicine to be made of nutte ſhales in this manner: Nutte ſhales being made in powder, and two drammes thereof being drunck in red wine, doth ſtay a laſke.

Filberds.

Lib. 1. Dioſ. cap. 142.

A medicine of nutte ſhales, for a laſke.

Of Wallenuttes. Chap. 120.

WAlnuttes bee hoat and drie in the ſeconde degree. If the pilles be taken off, they are thought to bee good for the ſtomacke, and ſomewhat looſing the belly, and mixt with ſugar they doe nouriſh temperately. They are reckoned in *Scho. Sal.* for one of thoſe ſixe things which are good againſt poyſon.

Allia, Ruta, Pyra, & Raphanus cum Theriaca Nux,
Hæc ſunt antidotum contra mortale venenum.

That is to ſay, Garlick, Rue, Peares, Radiſh, Treacle, Walnutes, are good againſt poyſon.

cap. 13.

King Mithridates medicine againſt poiſon.

And true it is that drie Walnuts, and Rewe and Figs and Salt, were King Mithridates medicine, againſt venim, which after hee had long vſed, when hee ſought to diſpatch himſelfe with poyſon he could not. And no marualle, for the water of greene Walnuttes taken about midſommer, being drunke two or three ounces cooleth and reſiſteth the peſtilence. And the water of the vtter huſkes of walnuttes being not rotten diſtilled in September is giuen to drinke againſt the peſtilence with a little vinegar as a certaine experiment.

A ſure medicine againſt the peſtilence taken out of Euonimus.

Of

Of Chestnuts. Chap. 121.

CHestnuts, are commended of Galen of all wild fruits, to yéeld the best nourishment. Yet elsewhere he saith, that whether they be rosted, fryed or boyled, they be hurtfull: but much more if they be eaten raw. But if any man desire to eate them, let him first prick them through the husk with a knife, and then rost them vnder the embers or hoate ashes. And if they be eaten with honie fasting, they will helpe a man of the cough. But their chiefe force is in binding the belly. For so saieth Matthi. Chestnuts do greatly binde, both the flux of the stomack, and bellie, especially if they be eaten dry: they are good also for spitting of bloud. Acornes of an Oke-tree are like in operation, which being likewise rosted vnder ashes, and eaten, will soone stay the laske, as I learned of an olde woman, which therewith did great cures in the flux.

Lib. 2. de Alim. fa. chap. 38.

Lib. 1. Dios. cap. 122.

For a laske or fluxe.

Of spices, which because they are for the more part fruites of certayne trees growing out of this Realme, yet much vsed in meat & drinke among vs, I haue here annexed to the treatise of fruites.

Of Pepper. Chap. 122.

PEpper after Arnoldus vppon *Schola Salerni*, is hoate and drie in the fourth degrée. There bee three sortes of pepper, that is black, white, & long Pepper, all growing vppon a tree, as Galen reporteth. And that is white Pepper which is gathered very greene and moyst. And that long Pepper, which is a little dried, but not perfectly ripe. And ỳ black Pepper which is gathered full ripe. But the Spaniards and Portingales,

cap. 73.

Three sortes of pepper.

Lib. 8. Simp.

which haue trauailed the East and West Indies, report the blake Pepper to growe vppon long Bushes, and the long Pepper to bee the blowinges of a certaine tree, much like those blossomes which the Hasill trees bring forth at the fall of their leaues. But the operation of al sortes of Pepper differ little, though the white Pepper be the best for the stomacke, as Galen writeth: for al kinds of Pepper generally do heate the bodie, contrarie to the vulgar opinion, which is, that Pepper is cold in operation. But who so receiueth it into the bodie, shall feele it hoate in operation, for through the heate and drinesse that it hath, it dissolueth flewme and wind, it helpeth digestion, expulseth vrine, and auaileth against diseases of the best proceeding of colde. All which properties are briefely and pythilie set forth in *Schola Sal.*

Lib. 4. de. Sa. Tuen.

The vulgar opinion of pepper disproued.

cap. 75.

Quod piper est nigrum non est dissoluere pigrum.
Phlegma purgabit, digestiuamq; iuuabit.
Leucopiper stomacho prodest, tussiq; doloriq;
Vtile, praeueniet motum febriq; rigorem.

In which verses the chiefe commendation is giuen to the white Pepper, and that it hath fiue vertues. First to comfort the stomacke. Secondly to helpe the cough. Thirdly to helpe the collicke or any paine comming of wind. Fourthly to withstand the causes of a cold feuer being giuen before the fit. Fiftly to ease the shaking of feuers. Al which properties notwithstanding may be ascribed to the other kinds of pepper. For which causes there is an excellent confection made of al three Peppers and is therefore called *Dia trion piperion*, passing good for a colde and windy stomacke, & may be taken at any time of the day. And such as haue not ꝑ confection, may take a fewe cornes of blacke pepper grosse beaten, in a draught of ale fasting, or take a litle of ꝑ powder of any of the three sorts together with meate, for nothing is better for winde and

Diatrion piperion.

and flewme.

Of Cloues. Chap. 123.

CLoues are hoate & dry almoſt in the third degrée. They haue vertue to comfort the ſinewes, alſo to conſume and diſſolue ſuperfluous humours, they are good for the ſtomacke, Liuer and harte, they helpe digeſtion, & ſtay a laſke. And being ſodden whole in milke, or made in powder, and ſo taken in milke, they comfort the debilitie of nature, and ſtirre vppe Venus. Beſides this they are ſundry waies vſed, both in meates & medicines, and do giue a ſwéete ſauour to diſtilled waters and powders, no ſpice is of more force. They are the fruite of a certaine trée growing in the Eaſt-Indies.

Of Maces. Chap. 124.

MAces bee hoat in the ſecond degrée, and drie in the thirde. They are founde growing cloſe about the Nutmegge, couering it is as it were an huſke, they are to the ſtomacke verie commodius and reſtoratiue, being in meates. And for this purpoſe they are boyled whole in brothes or coleiſes, or milke. Beſide that they bee verie good to be drunke againſt ſpitting of bloud, and bloudie fluxes, and exceſſiue Laxes and the coſtlicke.

Of Nutmegges. Chap. 125.

NUtmegges bee hoate and drie in the ſecond degrée. They are the fruites of a trée in India, like vnto the Peach-trée, they ſtrengthen the ſtomacke and Liuer, they abate the Spléene, they prouoke Vrine, they ſtaie the Laſke, & they breake winde. And that which is beſt for ſtudents,

ſtudentes, they make the mouth to ſauour well, they comfort the Braine, the Sight, the Liuer, the Spléne, and eſpecially the mouth of the ſtomacke, Yea as I haue proued in many that had weake heades, being taken laſt at night in a Cawdell of Almonds or Hempſéede, they procure ſléepe. And in my iudgement it is the beſt ſpice for ſtudents of all other. And I would aduiſe them to grate often of it into their drinke, and if they can gette Nutmegges condite, which muſt be had of the Apothycaries, that they woulde haue alwaies by them halfe a pound or more to take at their pleaſure.

Nutmegges is the beſt ſpice for ſtudents.

Of Ginger. Chap. 126.

Lib. 4. de Sa. Tuen.

GInger, is hoate in the ſeconde degrée, and drie in the firſt. It is the rote of a certaine herbe, as Galen writeth. It heateth the ſtomacke, and helpeth digeſtion, and it is good for the ſight. For this experience I haue of ginger, that a peny-waight thereof together with thrée-pennie waight of white ſugar both made verie ſmall in powder and ſerſed through Lawne or a fine boulter-cloath, and put into the eye, hath within ſhorte time worne awaie a flewme growen ouer the eye. Alſo with two ounces of Sugar, a quarter of an ounce of Ginger, & halfe a quarter of an ounce Cinamom, all beaten ſmall into pouder, you may make a verie good blanch powder, to ſtrewe vpon roſted Apples, Quinces, or Wardens, or to ſauce a Henne. But the Ginger which is called Gréene-ginger, or Ginger Condite, is better for ſtudents: for being well made, if it be eaten in the morning faſting, it comforteth much the ſtomacke and head, & quickneth remembrance, and is verie good for the cough.

A certaine experiment to take away a flewme or pearle from the eye.

Blanch powder.

Green Ginger.

Of

Of Cinamom Chap. 127.

CInamom is hoat and dzie in the third degree. That which we haue is the barke oz rinde of a certaine tree growing in the Indies, and is the right Callia, as Math. thinketh. The vse thereof is great as well in meates as in medicines, and found to be very comfoztable to the stomacke, and pzincipall partes of the bodie, insomuch that I haue red in an olde authoz of Phisicke this meeter following, *Li. 1. Dios. ca. 13.*

Cur moriatur homo, qui sumit de Cinamomo?

There is made a water with Cinamom very good foz many purposes in this manner. Take a pounde of good Cinamom and beate it grosse, then take a pottle of perfect rose water and as much of good wine, secke oz canary wine, oz else take a galond of the wine onely without rose water, steep all together close couered in some cleane vessell the space of fower and twenty houres, then still it in a limbeck, you may keepe of ẏ which cõmeth first if you list by it selfe about a pint, foz the latter will be weaker. Some put a pounde of sugar Candie to steepe with the Cinamom, and so they make it very pleasant. And I haue pzoued the best way to be, take a gallon of sacke, a pounde of Cinamom grosse beaten, and a pound of sugar candy, and to steepe all together and so distill them. This water hath innumerable vertues, but especially to restoze and pzeserue the debilitie of nature. And as Mathi. saith in the chapter afozelaide, it helpeth and strengthneth the liuer, the Splene, the brayne and sinowes. Wherefoze I recken it a greate treasure foz a student to haue by him in his closet to take now and then a spoonefull. An excellent cinamom water.

Of Graines Chap. 128.

GRaines are hoat and dzie in the thirde degree. They are

are good for a colde stom acke and are much like in operation to pepper. Olde folkes vse them oft in their drinke, either for some speciall propertie, or else because they are better cheape than other spices. Doctor Boorde in his Dietarie saieth it is a good spice for women.

Of Sugar. Chap. 129.

VNto this treatise of spices. Sugar may be added, because it is commonly ioyned with spices, both in meates and medicines. It is the iuice of certaine canes or reedes, which growe most plentifully in the Ilandes of Madera, Sicilia, Cyprus, Rhodus, and Candie. It is made by art by boyling of the Canes, much like as they make their white salt at the Wiches in Cheshire. Sugar is not so sweete as honie, nor so hoat, and therefore causeth not so great thirst. It may be giuen in Agewes as Galen affirmeth, because it doth not inflame the body as honie doeth. And this I can say of experience that Sugar agreeth with all ages and all complexions, but honie contrariwise anoyeth many, especially those that be cholericke or full of winde in their bodies: yet I graunt that honie is very wholsome to some, especially our English honie if it be pure and vnmixt, for in my iudgement it is comparable with honie of Athens, which was in Galens time most commended. And honie is the more wholsome if it bee clarified: that is to say, a litttle water being put to it, gently boyled, and scummed while anie froth aryseth. For by this meanes (as Galen sheweth,) we shall take away the tartnesse of honnie, and make it more fit for concoction. And if you woulde knowe briefly for whome honie is wholesome and for whom not wholesome, Galen in the ende of the foresaide chapter declareth in these words. It is good for olde folkes, and for such as bee of colde complexion; but in lustie youthe and

Lib. 8. cap. 4. Meth. medem. Sugar and honey compared together in wholsomnes.

How to clarifie hony.

Lib. 3. de. Alim. fa. cap. 39. For whom hony is wholsom and for whom not wholsom.

and in them which bee hotte of nature, it turneth into choller. And this is the reason why honie agréeth with some natures and not with others. Wherefore sugar is generally more wholsome. And although it be not so strong in operation against flewme as honie, yet it purgeth flewme well. And for that purpose, some vse to drinke white sugar and water brewed together, and therby haue found great ease. And if a branch or two of Rosmarie be put to it in brewing, it will be much the better. Yet white sugar is not so good for flewme, as that which is called Sugar candie, whether it be white or browne, for both sortes are exceeding good in this case. And the ginger which is named ginger Condite is passing good both for to digest flewme, and to comfort the stomake & head, and is to be vsed of students that be much cumbred with flewme.

Sugar & water, good to cleare the brest and stomake of flewme.

Sugar candie.

Ginger condite.

Of Biefe. Chap. 130

Now that I haue spoken sufficiently of Corne, Herbs, and fruites, it remaineth that I prosecute the third & last part of my diuision before sette downe, which is touching liuing and sensible creatures, and their partes pertaining to diet. And because Biefe of all flesh is most vsuall among English men, I will first entreate thereof. I nede not to shew how plentifull it is through out this land, before all other countries, and how necessarie it is both by sea, for the victualling of Shippes, and by land for good houskeping, insomuch that no man of honour, or worshippe, can be saide to haue good prouision for hospitalitie, vnlesse there be good store of Biefe in readinesse. And how well it doeth agrée with the nature of English men, the common consent of all our nation doth sufficiently prowe. Yea that it bringeth more strong nourishment than other meates, may plainlie be perceiued, by the difference of strength in those that commonly fede of

Biefe and the commoditie thereof.

Bieſe, and them that are feede with other fine meates. Notwithſtanding, Galen affirmeth that Bieſe maketh groſſe bloud, and engendreth melancholie, eſpecially if it be much eaten, and if ſuch as do eate of it be of melancholy complexion, for in thoſe (ſaith he) it breedeth melancholie diſeaſes, as Cankers, Scabbes, Leprie, Feuers, Quartaines, and ſuche like. And Iſaak Iudæus is of the ſame iudgment. For which cauſe, *Scho. Sal.* reckoneth Bieſe among thoſe ten ſorts of meates, that engender melancholy, and be vnholſome for ſicke folkes. The verſes are mentioned before in the Chapter of Peaches.

Lib. 3. de Ali. fa. chap. 1. Beefe is a melancholie meate.

Par. 4. de dieta Vniuerſali. cap. 7.

But all theſe authors (in mine opinion) haue erred, in that they make the Bieſe of all countries alike. For hadde they eaten of the Bieſe of England, or if they had dwelt in this our climate, which through colonelſe (*Ex antiperiſtaſi*) doeth fortifie digeſtion, and therefore requireth ſtronger nourifhment, I ſuppoſe they woulde haue iudged otherwiſe. Yet do I not thinke it wholſome for ſicke folkes, but for thoſe that bee luſty and ſtrong. Or els we may ſay that theſe famous Phiſitions ment of olde Bieſe, or very fat Bieſe. For there is great difference of Bieſe touching age, for yong Bieſe is tender & pleaſant in eating, and olde Bieſe is more tough and vnſauory. Againe Ore-bieſe is better than bull-bieſe, except it be for thoſe that would loke bigge. And cowe-bieſe if it be young (as Iriſh-men thinke) is better than both. But by maſter Eliots iudgement, Ore-bieſe not exceeding the age of foure yeares is beſt of all. As for Veale, is very greatly commended in *Schola Salerni* becauſe it doth nouriſh much, for ſo they ſay.

Great difference of bieſe.

Veale. *cap. 28.*

Sunt nutritiua multùm carnes vitulina.

Whoſe iudgement Galen approueth, where hee ſaieth that ẏ fleſh of a ſucking calfe, of ſixe or eyght weeks old, being roſted doth nouriſh much, and is eaſilie digeſted. But our vſe is to kill calues at three weeks or a moneth old, at which time they muſt needs be full of ſuperfluous moyſture:

Lib. 3. de Ali. fa. cap. 7.

moysture: yet þ superfluity is very wel abated by rosting. Therfore veale is better rosted than sodden. And it should be rather a little ouerr-osted than vnder. For this is a generall rule in Philosophie and phisicke, that meate rosted is dryer than boyled. Which is confirmed by Galen in these words. Rosted meates or tried meates giue dry nourishment to the body: but boyled meates are more moyste. As for salt bieke which is much vsed in some places of England, whether it be kept in bryne or hanged vp in the smoke, called martilmas bieke, because it is commonly killed about that time of the yeare, is in the verses before alledged out of *Scho. Sal.* reckoned vnwholsome, and to breede grosse and melancholie bloud. And as I haue often proued in my selfe, is very harde of digestion. Yet bieke light powdred is more wholesome than fresh bieke. Because by the salt it is purified and made more sauourie. And thus much I knowe that in cholericke stomackes, as it is commonly in youth, bieke is more conuenient than chickens, and other like fine meats. Because fine meates in hoat stomackes, be as it were ouer boyled, when the grosser are but duely concocted. The good ordering of bieke and other victualles I refer to good cookes.

Rosted meate is drier than boyled.

Lib. 3. de. Ali. fa. cap. 2.

Salt bieke.

Of Mutton. Chap. 131.

MUtton is commended of the most part of Phisicions saue Galen, who saith that it maketh il iuice, for so he writeth of lambe and mutton iointly. Lambe is very moyste and flewmatike, and mutton is, full of excremens and maketh ill bloude. But how much Galen is deceiued if he spake generally of the mutton of al countries, experience proueth here in this Realme, for if it be young and of a wether it is a right temperate meate, and maketh good iuice. And therefore it is vsed more than anie other meate, both in sickenesse and in health. Yet is it not like good in all places in Englande. For the sheepe

Lib. 3. de. Ali. fa. cap. 1.

Galen disproued concerning mutton.

which beareth the fineſt wool, is not the ſweeteſt in eating, nor the moſt tender. But as Galen ſpeaketh of all kinds of fleſh, ſo of mutton. The fleſh of beaſtes which be gelded is better than of others, and olde fleſh is woorſt, both for concoction, and breeding of good bloude, and for nouriſhing. Wherefore, Rammes mutton I leaue to thoſe that would be rammiſh, and olde mutton to butchers that want teeth. As for Lambe is moyſt and flewmatike, and not conuenient for aged men, or for them which haue in their ſtomackes much flewme, except it be verie drie roſted. But mutton contrary to veale, ſhould be rather vnder roſted than ouer. For it is ſeldome ſeene that any man hath taken harme by eating rawe mutton, ſo light and wholeſome it is in digeſtion.

The beſt mutton.

Lambes fleſh.

Of Swines fleſh Chap. 132.

Lib. 3. de Alim. fa. cap. 1.

SWines fleſh is moſt commended of Galen aboue all kindes of fleſh in nouriſhing the bodie, ſo it be not of an old ſwine, and that it be well digeſted of him that eateth it. And that it giueth more ſtedfaſt and ſtrong nouriſhment than other meates, hee proueth by experience of great wraſtlers, who if they eate like quãtity of any other meate, and withall vſe like exerciſe, ſhall feele themſelues the next day following more weake than they were, when they feede of Porke. Moreouer the fleſh of a ſwine hath ſuch likenes vnto mans fleſh, both in ſauour and taſt, that ſome hath eaten mans fleſh in ſteed of porke. Yea ſwines bloud and mans bloud be ſo like in euerie thing, that hardly they can bee diſcerned. And the inward partes of a ſwine (as is prooued by Anatomie) bee very like to the inwarde partes of a man. But notwithſtanding this ſimilitude and ſtrong nouriſhment, yet I thinke ſwines fleſh no good meate for ſtudentes, and ſuch as haue weake ſtomackes, to bee commonly vſed. For, as that worthy Arabian Rhaſis writeth.

Swines fleſh in many pointes like to mans fleſh.

Groſſe

Groſſe meate is good for them which vſe muche exerciſe, but fine and tender meate is beſt for them which reſt and labour not. So then, it followeth that ſwines fleſh is good and wholeſome for their bodies that be young, whole, ſtrong, occupied in labour, and not diſpoſed to oppilations, and for them that deſire to bee fatte. But for ſtudentes that fleſh is better which is temperate of complexion, eaſie of digeſtion, and ingendreth good bloud. Neither is all ſwines fleſh ſo commendable, but that which is young and beſt of a yeare or two old. Also better of a wilde ſwine than of a tame, becauſe as Galen ſayth, the fleſh of ſwine fedde at home is more full of ſuperfluous moyſture, for want of motion: beſides they liue in a more groſſe ayre than thoſe that liue wilde. But our vſe in Englande is for the more parte to breede our ſwine at home, except it be for the time of maſt falling, for then they feede abroade in the woods, which kinde of feeding in my iudgement is moſt wholeſome. Wherefore brawne, which is of a boare long fedde in a ſtie, can in no wiſe be wholſome meate, although it bee young. For beſide that it is hard of digeſtion (as common experience proueth) it muſt needes breede ill iuice in the bodie, conſidering the want of motion and groſſe feeding thereof, for which cauſe we vſe commonly to drinke ſtrong wine with Brawne, to helpe digeſtion. And we eate it before other meats: that it may lie loweſt in the ſtomacke where digeſtion is ſtrongeſt, & we eate it in the cold time of the yeare, when wee are beſt able to digeſt groſſe meates, as Hipp. ſayeth In the winter & at the ſpringe, our ſtomackes be hotteſt, & our ſleepe longeſt. Which vſe of England is confirmed in *Schol. Sal.* on this wiſe.

Lib. 3 *cap.* 9. *ad Alman.*

Lib. 3 *de Alim. fa. cap.* 13.

Wilde ſwine better than tame.

Brawne.

Aphoriſ. 1. *cap.* 5.

Eſt caro porcina ſine vino peior ouina,
Si tribuis vina, tunc eſt cibus & medicina.

That is to ſaye, Porke without wine, is not ſo holſome

some as mutton: but wine drunke withall, it nourisheth best, and is medicinable.

Which is to be vnderstoode, (as Arnoldus affirmeth in his commentarie vppon the same,) especially of rosted pigges and brawne. For young pigges commonly called rosting pigges, though they be commonly eaten, and accounted light meate, yet they are not very wholsome, by reason of their ouermuch moysture, and they breede in our bodies much superfluous humors, wherefore they neede good wine aswell as brawne, the one because it is ouer hard and grosse, the other because it is ouer moyst & slimy. But physicke teacheth ꝑ cooke, ꝑ flesh which is enclined to drines should be sodde: & ꝑ flesh which is inclined to moysture should be wel rosted. Wherfore porke, pigge, veale & lamb, is better rosted than boyled. Yet if a man be costiue, and would faine be soluble, let him make potag ẅ fresh porke, & none other herbe but Mercurie, & by eating therof (as I haue often proued) he shal be easily lowsed. As for bacon is in no wise cõmended as wholsome, especially for students, or such as haue feeble stomackes. But for laboring men it is conuenient according to the latine prouerbe, grosse meate for grosse men. For the countrey woman, when her sicke husband would eate no fat bacon, thought hee was past all eating: for when the Phisicion aduised her to dresse him a chicken, what maister Doctor (sayd she) doe you thinke hee will eate of a chicken, when as he will eate no bacon as yealowe as the golde noble? And in deede in such kinde of men, it forceth not much how holesome meate bee, so it fill the belly and keepe strength. For as the Poet Virgill writeth, greate labour ouercommeth all thinges. Yet a gamond of bacon well dressed is a good shooing-horne to pull downe a cup of wine. But all sortes of swines flesh were, and are abhominable to the Iewes, because it was forbidden by God to be eaten of them, as being vncleane. In so much that seuen brethren and their mother were most cruelly

Rosting piggs.

What flesh should be boyled, and what rosted.

Potage to make one soluble.

Bacon.

A gamond of bacon.

Leuit. 11. *cap.* 7. *Vers.*

cruelly put to death, because they would not eat swines flesh. But it is lawfull for the faithfull to eate all kinde of meate. And though swine be vncleane beasts, yet their flesh maketh cleane nourishment as Galen sayth. *Mach.2.7.cap.* *Act.10.15.* *Rom.14.2.3.* 14.

Of Goates flesh. Chap. 133.

GOates flesh either of male or female, is dispraised of Galen. Because, beside that it breedeth yll bloud, it is tarte. Yet Kidde is commended of him nexte vnto porke. But Auicen and the sect of the Arabians, preferre Kidds flesh before all other flesh, because it is more temperate, and breedeth pure bloud: as being in a meane betweene hoat and cold, subtill and grosse. So that it can cause none inflammation nor repletion. And is therefore a good meat for those that haue weake stomacks, and vse meane exercise. But it is not conuenient for labourers, because great labors would soone resolue the iuice engendred thereof. Isaack Iudæus maketh foure differences in age, aswell of Goats, as of other kindes of beasts. That is to say, Sucking in youth, in middle age, in old age: but, he most commendeth sucking kidds. For this rule is generall that flesh of a drie complexion, is better neere ealuing time than farther from it. Wherefore kids and calues be better than Goates, & Oxen, because their drinesse is abated with the moysture of their youngnesse. But flesh of beasts of moyst complexion, is better and more wholsome in age than in youth, for a great parte of their ouermuch moysture is dried away as they do encrease in age: wherefore, wethers of a yeare old are lesse clammy, and more wholsome than sucking lambes. And likewise porkes of a yeare or two olde, are better than young pigges. But generally all Beasts, and Byrdes, that be in the fourth age, before mentioned, that is *decrepiti*, are tough and vnwholsome. For most true is that English prouerbe, young flesh and olde fish both *Lib.3.de.Alim.fac.cap.1.* Kydde. *Part.4 de animalibus.* The difference of beasts concerning age.

men

men best fed: Againe generally, The gelded are best,

Of Hare Chap. 134.

HAre-flesh beside ỳ it is hard of digestion maketh grosse and melancholy bloud, & is one of the foure kinds of flesshe which breede melancholy, mentioned before in the chapter of flesh. Wherefore it is not for the goodnes of the flesh, ỳ this sily beast is so often chaced with hounds and hunters, but for pastime. Yet thus much will I say to the commendation of the hare, & of the defence of the hunters toyle, ỳ no one beast be it neuer so great is profitable to so many, & so diuers vses in Phisicke as the hare and parts thereof, as Matth. sheweth. For the liuer of ỳ hare dried & made in powder, is good for those that be liuer-sick, & the whole hare, skinne and all, put in an earthen pot close stopped, and baked in an ouen so drie, that it may be made into powder, being giuen in white wine, is wonderfull good for the stone, as well in the raines as in the bladder. The gaule of the hare mingled with sugar, doth take away flewmes of the eyes, and helpeth dimnesse of sight. The kidneis of the hare eaten rawe, especially while they are hoate, doe meruailously helpe those that haue the stone, & being boyled they are of like force. The stones of the hare, are wholsome to be eaten of them that haue griefes of the bladder. The bloud of the Hare while it is warme, boyled with barley meale & eaten, helpeth the flux presently. The dung of the Hare, is good for the same purpose. The haires of the Hare burned and applied do stanch bloud, but chiefly the haires that grow vnder the belly, pulled of while the Hare is aliue, and put into the nostrells, doe stoppe bléding at the nose. The ancle-bone of the foote of an Hare, is good against the crampe. Thus much touching medicine. Now concerning diet, Rhasis that famous Arabian saith, that Hares flesh being rosted, is wholsome for them that

The manifold commodities of the Hare.

Lib. 2. Dios. cap. 18.

Lib. de anim. 60.

haue

haue any kinde of flux. But our vse is to roste the hinder partes, and boyle the fore partes, or to bake the whole. But howesoeuer it be vsed, Galen saith, that Hare flesh breedeth grosse bloud, yet better bloud then Biefe or Mutton. The opinion which some hold, that euerie Hare should bee of both kindes, that is male and female. is disproued by Mattheolus in the Chapter aforesaid as vntrue.

Lib. 3. de Als. fa cap. 1.

Of Conie. Chap. 153.

COnie, which is so plentifull a meate in this Lande, and prooued so light of digestion, is little spoken of by Galen and other auncient writers. But it is verie well prooued among vs that there is no meate more wholsome, or that more cleanely, firmely and temperatly nourisheth than Rabbates. And what commoditie a good warraine of Conies bringeth towarde the kéeping of a good house, men both of honour and worshippe that loue Hospitalitie doe verie well knowe. Which vertue being acceptable to GOD, and a singular benefite of all the Countrie rounde about them, (the more it is to bee lamented) is euerie day more and more neglected in Englande. The chiefe cause thereof (as wise men thinke) is wastefull and sumptuous apparell, now commonly vsed in euerie degrée farre otherwise than William Rufus did, who being a Kinges Sonne, and the second Kinge of this Land after the Conquest, was thought to exceed, when he bestowed a Marke vppon a payre of hose, vsing commonly to bestowe but three shillinges. Whose example may well bee a condemnation to Gentlemen in these our daies, who bestowe asmuch vppon one paire of hose, as the King did vppon twenty,

A digression touching hospitalitie.

Grafton.

Of

Of Veniſon. Chap. 136.

Lib. 3 de Aliment. cap. 1.

VEniſon, whether it be of redde Deare or Fallowe, maketh ill Iuice, engendreth melancholie, and is hard of digeſtion, as Galen witneſſeth. wherefore it is not wholſome meate for ſtudents, no, though it bee dronke in wine, as the beſt manner is to eate it. Which way no doubt was firſt deuiſed to amende the noyſomeneſſe thereof, becauſe wine is of a contrarie nature to that humour which veniſon moſt of all breedeth. For Wine is hoat and moyſt, and melancholie is colde and dry. A wonder it is to ſee howe much this vnwholſome fleſh is deſired of all folkes. In ſo much that many men raſhly will venture their credite, yea and ſometime their liues too, to ſteale Veniſon when they cannot otherwiſe come by it. But I would aduiſe them (as Demoſthenes ſaide) by the ſtrumpet Lais, not to buy repentance too deere. And I coulde wiſh (ſauing the pleaſure of honourable and worſhipfull men) that there were no Parkes nor Foreſtes in England. For a great parte of the beſt paſture in this Realme is conſumed with Deere, which might otherwiſe be better employed for a common-wealth. And when with greate trauaile and perill they haue gotten a peece of fleſh, then the dreſſing and eating is more coſtly than woulde prouide many other diſhes of meate a great deale more wholſome. And concerning redde Deere, Simeon Sethi writeth, that Stags in the ſomer ſeaſon eate vipers and ſerpentes, whereby their fleſhe is made venemous and noyſome, & therefore is in no wiſe to be eaten. Yet M. Eliot thinketh the fleſh of fallowe deere is more vnholſome & vnpleaſant than of red-deere. And I thinke there is more vertue in the Stags hornes then in the fleſh. For I knowe, the horne burned & made in powder, is giuen with great ſucceſſe

Why veniſon ſhould be drowned in wine.

Redde deere.

ceſſe in al kinds of laſkes, ſpitting of bloud, & Jawndiſe. Virgill writeth that the Crowe liueth nine times the age of a man, accounting the age of man to bee an hundred yeares. And that the Hart or Stagge liueth fouretimes the age of a Crowe. Whoſe opinion how true it is I referre to keepers of Parks and rangers of forreſtes. The verſes of Virgill be theſe.

De ætatibus animalium.

The age of a Stagge.

Ter binos, decieſq; nouem ſuperexit in annos,
Iuſta ſeneſcentum, quos implet vita virorum.
Hos nouies ſuperat viuendo garrula cornix,
Et quater egreditur, cornicis ſæcula cervus.

Of ſtrange beaſtes vſed for meates. Chap. 137.

GAlen maketh mention of diuers other kinds of beaſts which ſome nations vſe to eate, as the fleſh of Aſſes, Lyons, Dogges, Wolues, Beares, and ſuch like. To the which hee might haue added the Canibals who feede on mans fleſh, as ſometime the Scots did, as S. Hierom witneſſeth of his owne knowledge. For ſo he ſayth, what ſhall I ſay of other Nations? Since that when I was a boye, I ſawe in Fraunce Scottes, a people of Britaine eate mans fleſh. And when they founde in the Forreſtes heardes of ſwine, beaſtes and cattaile, they would cut off the buttockes of the boyes which kept them, and alſo the womens pappes, and toke that to be the moſt dainty and delicate meate. And ſnailes are a common diſh among the Grecians, as Galen writeth in the ſecond chapter of the booke aforeſaide. Much like as I haue heard tell of a Biſhoppe of this lande, that would haue eaten fryed frogs. And ſome haue I knowen to eate hedgehogs, and as for Rookes, if they bee fleaed, perboyled and well roſted or baked, are good meate for poore folkes, and (as I haue heard) be medicinable for an agew. But the other ſortes afore named are more meete for hogs than men. Where-

Lib. 3. de. Alim. fa. cap. 1.

The Scottes were ſomtime Anthropophagi.

Rookes.

fore I will let them passe, and will speake of the partes and members of such beastes as be vsually eaten in England.

Of the head of beasts. Chap. 138.

The flesh of the head of any beast is slowe of digestion, and anoyeth the stomacke. Yet after it is digested it nourisheth much and augmenteth seede. Some say that euerie parte doth best nourish his like. Which if it were true, then should the head of a calfe or a sheepe, best nourish the head of a man. But I thinke otherwise, for I knowe that the flesh of heades is very hurtfull to them that haue the falling sickenesse, which is a disease of the head. Wherefore I thinke that reason proceeded first out of a Calues heade, or a sheepes heade.

Of the Braine. Chap. 139.

The braine is flewmatike, of grosse iuice, slow in digestion and noysome to the stomacke, causeth lothsomenesse and taketh away appetite. But where it is well digested it nourisheth much, and is reckoned in *Schola Sal.* *cap.9.* for one of ꝑ twelue things which greatly nourish & make fatte mans body, as appeareth in the verses following.

Twelue things that breede fatnes.

Nutrit triticum & impinguat, lac, caseus infans,
Testiculi, porcina caro, cerebella, medulla,
Dulcia vina, cibus gustu iucundior, oua
Sorbilia, & ficus matura, vuaq́, recentes.

That is to say, bread made of wheate, milke, greene Cheese, Cockes stones, Porke, Braynes, Marrow, sweete wines, delicious meates, Rere Egges, ripe Figges, newe Grapes or Raysons.

Notwithstanding if any man list to eate braines, hee should in no wise eate them last after other meats, because so they procure vomit, and beside they should be wel sodden, and after well spiced with pepper, or such like. But the

the preparing of meats I referre to skilful Cookes. The Calfe which is not the wiſeſt beaſt, hath yet the moſt braines and moſt vſed to be eaten. Yet ſome wiſe gentlewomen ſet more ſtore by the braine of a Conie or a woodcocke. And in ſome mens opinions, (as Arnoldus reporteth vpon the verſes aforeſaide) the braines of Chickens and Capons, is good for the memorie and comforteth the wit. But I thinke the braine of a Calfe will make a man as wiſe as the braine of a Capon. The Hares braine is good againſt the trembling and ſhaking of the limmes, which is commonly called the Palſie.

Of the Tongue. Chap. 140.

The tongue is of a ſpungie and ſanguine ſubſtance, and is of good nouriſhment, eſpecially about the rootes, if it be wel digeſted, if not, it breedeth flewme. Eſope being ſent to the market by his mayſter to buie the beſt meate, bought a tongue: and being ſent the ſecõd time to buie the worſt meate, bought a tongue likewiſe. As who ſhould ſay, a tongue is both the beſt meate and the worſt, according to that ſaying of S. Iames the Apoſtle: the tongue can no mã tame. It is an vnruly euil ful of deadly poyſon, &c. But of mans tongue I haue not to ſpeake, but I wiſh all men to vſe that Phiſicke which the wiſe man Cato preſcribeth.

Virtutem primam eſſe puta compeſcere linguam.

It is a ſpeciall vertue to charme the tonge.

Yet it is very harde for women to obſerue it, as hee knoweth beſt that is troubled with a ſhrewe. But a netes tongue well dreſſed is beſt to be eaten, and if it be pricked with cloues it is the better, becauſe thereby the moyſture is diminiſhed. But the well dreſſing I refer to good cookes, whom I mencion oftentimes becauſe coquerie is a part of phiſicke, and a good cooke (as Doctor Boorde ſayeth) is halfe a Phiſitian. The kernelles which are in the Kernelles of the tongue.

the rootes of the tongue or elsewhere in the bodie, are of much like nourishment to the tongue. For so Galen writeth. The nourishment which commeth of them being wel digested, draweth nere to the nourishment of flesh, but if they be not well digested, they breed rawe iuice and flewmatike.

Lib. 3. de. Ali. fa. cap. 6.

Of the Eares. Chap. 141.

The Eares are nothing else but gristill and skinne, and therefore harde to digest, and nourish little. The gullet or weasande is of like nature.

Of the Eies. Chap. 142.

The Eies be of diuers substances, of skinnes, humors, fat and filth. Yea they are light of digestion, and being of a fat beast they are pleasant, as of a calfe or samon, for these two haue best eyes to eate, though the beast Linx haue best eyes to see.

Of the Heart. Chap .143.

The Hart is of hard flesh, and therefore is not soone digested, nor passeth shortly from the stomacke. But where it is well digested, the iuice that it maketh is not to be dispraysed. Nay (as Isaack Iudæus saith) it geueth much nourishment, and good, to the body.

Par. 5.

Of the Lunges. Chap. 144.

The Lunges or lightes are easie of digestion, and soone passe throughout the bodie, by reason of their naturall softnesse. Yet their nourishment is little and vnwholsome, for it is flewmatike. Albeit the lunges of a Fox are medicinable for them which haue sickenesse of the Lunges, being vsed in this manner. Take the

the Lunges of a Fox and dry it to powder, and putte a quarter of a spooneful in a little almonde milke, or broth, and eate it, for it is verie good to preserue the Lunges. Or els you may take it with Syrope of Hysope. Or you may haue an Electuarie at the Apothecaries called *Loche de pulmone vulpis*, excellent for the same purpose. The lunges of a Foxe good for the lunges of a man.

Of the stomake Chap. 145.

The stomacke or mawe is of ill digestion, and hardly passeth the bodie, and maketh ill bloud, by reason that it is a spungie member & grisllie, yet the extreme partes of the mawe, as the bottome and brim are better digested, because those partes are more fleshie and fatte. Which is approoued in *Schola Sal.* as also that which I haue written touching other parts, as followeth: *cap* 48.

Egeritur tardè cor, digeritur quoque durè,
Atque itidem stomachus, tamen exteriora probantur,
Reddit lingua bonum nutrimentum medicina,
Concoctu facilis pulmo est, cito labitur ipse:
Est melius cerebrum gallinarum reliquorum.

That is to saie, The heart is hard to be digest, and so is the mawe, yet the vttermost parts thereof are good. The tong giueth good nourishment, The lightes are light of digestion, & passeth through the bodie speedylie. And the braine of Hennes are best.

Of the Liuer. Chap. 146.

The Liuer of Beastes is ill to digest, passeth slowlie, and maketh grosse bloud. But it is strong in nourishment, and is best of those beastes that sucke, as of calues and lambes.

Of the Spleene. Chap. 147.

The Spleene or Milt maketh ill Iuice and melancholie

lie bloud. For it is the verie place where melancholis made. Isaack Iudæus sayth: that the mylt of a swine is better than of other beastes, for the subtill and rare substance thereof.

Par. 5.

But with vs in England, the melt of a swine is not vsed to bee eaten.

Of the inward of beasts. Chap. 148.

THe intraile or inward of beasts, as trypes, and chitterlinges, be hard to digest, and therefore although they be well digested, yet make they not iuice naturally sanguine or cleane, but raw iuice & cold, and requireth a long time to bee conuerted into bloud: thus saith M. Eliot. Yet common experience prooueth, that a fatte tripe well rosted or fryed, is easily digested. And that shall any man find that eateth trypes at supper. Trypes & other souce, are vsed to be broyled vppon coales, or fryed. But neither way is commended in Phisick, for broyled meate is hard of digestion, and euill for the stone, and fryed meat is harder of digestion and breedeth choler and melancholie.

Broyled meate & fried meate vnwholsome.

Of Puddinges. Chap. 149.

Cap. 25.

OF the inwarde of Beastes are made puddinges, which are the best of an hogge, as *Schola Sal.* saith:

Ilia porcorum bona sunt, mala sunt reliquorum.

For the bloud of swine is most agreeable in complexion to mans nature. Yet puddinges are vsed to be made also of the inward of sheepe, and of kine, which though they be not so good, doe yet serue well to fill vp the bellie of those that be hungrie, and haue strong digestion, for as the Poet Horace writeth:

Ser. lib. 2. Sa. 2:

Ieiunus stomachus rarò vulgaria temnit.

A hungrie dogge will eate dirtie puddings, as the Irish man saith.

Of

Of the Reynes. Chap. 150.

The Reynes or Kidneis make grosse and ill bloud, as Isaak Iudæus writeth, both for the hardnesse of their substance, and also because that nourishment which is in them, passeth away with the vrine. Yet at Oxforde the Skullion is glad of the Kidneies of Ioynes of Mutton, and many a poore scholer is glad to receiue them well rosted at the Skullions hands. *Par. 5.*

Of the stones and Vdders. Chap. 151.

The stones and vdders of beastes being well digested do nourish much, but the stones are better with their moystnesse, the vdders cold and flewmatike, they both do encrease seede of generation. But the bloud made of the vdder, is better than that which commeth of the stones, except it be of Calues and Lambs, which bee verie good baked. And the stones of Cockes are best of all, if they be fatte and yong, as Galen witnesseth. And stones are reckoned of *Scho. Sa.* for one of those twelue thinges, which greatly nourish and make fatte mans bodie, as appeareth by the verses before alleaged, where I haue spoken of the braines of beastes, wherefore they may be accounted among meates restauratiue. *Lib. 3. de. ali. fa. cap. 7.*

Of Marrowe. Chap. 152.

Marrowe of all beastes is hoat and moyst, and where it is well digested, it nourisheth much, yet it doth mollifie the stomacke, and taketh away appetite, it is best, if it be spiced with Pepper and salt. And the marrowe of Biefe is best to be eaten. If it be of a Deere, it is good to annoynt any place where ache is. This also is one of the twelue things that maketh fat, as appeareth in *How marow may best be eaten.*

the verſes afoꝛeſaid. The marrow that commeth downe is of like nature to the braine.

Of the Fatte. Chap. 153.

The fatte of fleſh al one without leane is vnholſome, and cloyeth the ſtomacke, and cauſeth lothſomnes, and better is leane without fatte, than fat without leane. Yet haue I knowen a countrie man that woulde feede onelie on the fatte of Bacon, Beefe, oꝛ Poꝛke, without leane, but that is not to be maruailed at, conſidering that many of them haue ſtomackes like the birde that is called an Oſtridge, which can digeſt hard Iron.

Of the feete. Chap. 154.

The feete being well boyled and tender in a hoat ſtomake digeſt well, and doe make good iuice, and paſſe foꝛth eaſilie. Galen commendeth the feete of ſwine. But I haue pꝛooued (ſayth Maiſter Eliot) that the feete of a young Bullocke tenderly ſodden, and layde in ſouce two dayes oꝛ thꝛee, and eaten colde in the euening, haue bꝛought a cholerick ſtomack into a good digeſtion & ſleepe, and therewith hath alſo expulſed ſalt fleumme and choler. And this I haue found in my ſelfe by often experience, alwaye foꝛeſeen that it bee eaten before other meate, and without dꝛinking immediatly after it. All this I haue taken out of Maiſter Eliot, becauſe he hath witten moſt pythilie of this part. Yet one thing I will note of mine owne experience, that the fatte which is left vppon the water of the ſeething of Neꝛs feete, called commonly foote ſayme, is paſſing good foꝛ the ſtiffneſſe oꝛ ſtarkneſſe of the Synowes oꝛ Ioyntes, foꝛ the Crampe and ſuch like. And if you mixt a little *Aqua vitæ* withall, it is a verie good oyntment foꝛ anie ache, foꝛ the Sciatica oꝛ colde gowte, as I haue often pꝛooued.

For ſtifneſſe of the Sinows and for the Crampe.

The

The Preface to Foule.

Chap. 155.

HItherto I haue spoken of the flesh of Beastes, and their partes vsually eaten. Now I will intreate of Byrdes and their partes concerning dyet. And if comparison bee made betwene both generally, whether is lighter of digestion, I say that the flesh of Byrdes is much lighter than the flesh of beastes. And againe that the flesh of those foules which trust most to their wings, and doe breede in high countries, is lighter than the flesh of such as seldome or neuer flye, and be bred at home. Yet the tame Byrdes (as Haak sayth) do nourish more than the wylde, and be more temperate. *Par. 5.*

Of Capons, Hennes, and Chickens.

Chap. 156.

THe Capon being fat and yong, is praised aboue all other foules, because, as it is easily digested, so it maketh little ordure, and much good nourishment. The flesh will be more tender, if it be killed a day or two before it be eaten, it is commodious to the bien and stomach. Hennes in winter are almost equall to the Capon, but they do not make so strong nourishment. The flesh of them is without superfluitie, as blacke and Melles wyng, and is soone *Conciliator differ. 68.*

turned into blood. And they haue a maruelous propertie, to temper mans complexion and humours, and their broth is the best medicine that can be for Leapers. And Auicen affirmeth that the flesh of yong Hennes augmenteth vnderstanding, and cleareth the voice, and encreaseth the seede of generation. That Henne is best which as yet neuer layed Egge. And a fat Henne full of Egges is not the woorst. The Poet Horace in the person of the Epicure setteth foorth a way to make a Henne tender vppon the sodaine in this wise.

If guestes come to thee at vnwares,
in water mixt with wine,
Sowce thou thy Henne, she will become,
short, tender, nesh and fine.

Chickens.

Chickens in Somer, especially if they be cockrels, are verie conuenient for a weake stomack, and nourish well, neither is there any flesh lighter of digestion than a chicken, or more agreable with all natures, as well in sickness as in health: yet would I wish those that be in good health, not to vse themselues much to such fine meats, but rather accustom to feede on grosser meates til need require. As for chickens vpon sops, they are no meate for poore scholers, vnlesse they can get them.

A caueat not to vse much fine meates.

Of Cocke. Chap. 157.

The flesh of a Cocke, especially if it be olde, is harde of digestion: but the broth wherein it is boyled looseth the belly, and if you boyle there with *Polipodium* or *Carramus*, it purgeth ill humours, Galen saieth. The broth of Henne bindeth, as the broth of an olde Cocke looseth. If you list to dresse a cocke for a weake body that is in a consumption, through long sickneesse or other causes, you may do it well in this manner. Take a red cocke, that

Lib. 11. Simp.

is

is not old, dreſſe him, and cut him in quarters, and bruſe all the bones, then take the rootes of Fenel, Percely and Succorie, Violet leaues and Borage, put the Cocke into an earthen pot which is good to ſtewe meates in, and betweene euery quarter lay of the rootes and herbes, Corans, whole Mace, Aniſe ſeedes, liquerice being ſcraped and ſliced, and ſo fill vp your potte. Then put in halfe a pint of Roſe-water, a quarte of white Wine or more, two or three Dates made cleane and cut in pieces, a fewe Prunes, and raiſons of the Sunne: and if you put in certaine peeces of golde, it will be the better, and they neuer the worſe, and ſo couer it cloſe and ſtop it with dough, and ſet the pot in ſeething water, and let it ſeeth gently for the ſpace of twelue houres, with a good fire kept ſtill vnder the braſſe pot that it ſtandeth in, and the pot kept with licour ſo long. When it hath ſtilled ſo many houres, then take out the earthen pot, open it, ſtreine out the broth into ſome cleane veſſel, and giue thereof vnto the weake perſon morning and euening warmed and ſpiced, as pleaſeth the patient. In like maner you may make a coleys of a Capon, which ſome men like better. To make a Coleiſe of a cock or capon.

Of Feſaunt. Chap. 158.

FEſaunt exceedeth all foules in ſweeteneſſe and wholeſomeneſſe, and is equall to a Capon in nouriſhing, but is ſomewhat dryer, and is of ſome men put in a meane betweene a Henne and a pertrich. It is a meate for Princes and greate eſtates, and for poore ſcholers when they can get it.

Of Pertriche. CHAP. 159.

PErtriche of al foules is moſt ſooneſt digeſted, and hath in him much nouriſhment. It driueth away the dropſie, it comforteth the ſtomacke, it maketh ſeede of generation, Pertrich moſt light of digeſtion.

tion, and encreaseth carnall lust, and it is saide that customable eating of this flesh comforteth the memory. Wherefore it were a conuenient meate for students, and such as be weake, and I would that euery good student twise in a weeke in steade of his commons might haue a Partrich to his supper. Neither doe I meruaile, considering the goodnesse of the flesh, that Gentlemen bee at such cost to keepe hawkes, and take such toyle to kill Partriches and Fesaunts. For beside the pleasant pastime in hawking, the flesh of these birds is very precious, and euery morsell worth golde.

A good wish for students.

Hawking commended.

Of Woodcockes. Chap. 160.

WOodcocks are of a good temperature, and meetely light in digestion, and the flesh of them is very wholsome. They come into England at the fall of the leafe, and depart againe at the spring, but whence they come or whither they goe, it would trouble a good Doctor to define. When the Woodcocke goeth, the Swallow commeth, but the Swallowe is like a feined friende that forsaketh vs in aduersity: for when cold beginneth, she returneth againe ouer the sea into hoat Countries, and as Plinie iudgeth into Affrica. So may we gesse likewise that Woodcockes come out of cold Countries, as Denmarke, Norway, Swetia, or elle from those regions which haue summer when we haue winter, and contrarywise.

The Woodcocke compared with the Swallowe.

Of Pigeons. Chap. 161.

PIgeons are very hoat and moyst, wherefore they are not good for those that be cholericke for enclined to any feuers, but to them which bee flewmatike and pure melancholie, they are very wholsome, and be eastly digested. They should be taken when they be readie to flie, and so killed

killed that they may bleede wel. Arnoldus saith that they be better baked, being stuffed with sowre grapes, than rosted, because the sowre grapes doe qualifie and temper the heate of them. Wherefore cunning cookes haue deuised to stuffe them with grapes also when they bee rosted. The old Doues for their very great heate, drought and hardnesse of digestion, are to be eschewed, yet the Turtildoue is commended in *Schola Sal.* and is said to nourish well, and to engender good blood. Which Auicen also affirmeth, where he saieth, that there is no foules flesh better than a Turtils or hennes, nor more subtile: but I thinke he meaneth of young Turtles.

Cap. 29. *Canon.* 2. *cap.* 146.

Of Quailes. Chap. 162.

QUailes are commended in *Schola Salerni*, to bee wholesome, yet Isaak Iudæus affirmeth that they are woorse than anie other foule, and that they engender the Crampe: and experience prooueth them to increase Melancholie, therefore they are no good meate for students, although they were the meate that GOD rained from Heauen, to keepe the Israelites withall in the desert. But God gaue them a sowre sauce to their meate, for while the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against ỹ people, & the Lord smote the people with an exceeding great plague. God defende this Land from such a sauce, for all the sweete meates that bee so plentifull in it.

Num. 11. 7. 31

Of blacke Birds. Chap. 162.

BLacke birdes or Ousilles, are greatlie commended for lightnesse of digestion, and that they make good nourishment and litle ordure, and they bee one sorte of the fourteene kinds of wilde foules reckoned most wholsome in *Schola Salerni*, where also are named certayne other

Cap. 29.

other ſortes of byrdes, as the Stare or Sheepſtare, which vnleſſe it bee taken before it flie from the neaſt is bitter in taſt. Alſo the Moze henne, the Wagtaile, the litle Robin red breſt: all theſe aforeſaide are briefelie contayned in theſe verſes following.

Sunt bona, Gallina, & capo, turtur, ſturna, columba,
Quiſcula, Phaſiades, merula ſimul ortygometra,
Perdix, frigillúſque, orex, tremulúſque amarellus.

Of Larkes. Chap. 164.

LArkes, as they bee delicate in eating, light of digeſtion and of good nourihment, ſo are they medicinable: for, as Dioſcorrides writeth, Being eaten roſted, they helpe the chollick.

Lib. 2. cap. 48.

Of Sparowes. Chap. 165.

Sparowes be hard to digeſt, and are very hotte, and ſtirre vp Venus, eſpecially the cocke ſparowes. Being boyled in a broth, they are reſtauratiue, and good for weak and aged perſons.

Of Gooſe. Chap. 166.

GOoſe is hard of digeſtion, but being young and fat the wings be eaſie to digeſt in a hotte ſtomacke, and nouriſh competentlie, but the greene gooſe is better than the ſtubble gooſe, and I ſpeake of tame geeſe, for wild geeſe are much worſe. The ſwan is much like in nature to the gooſe.

Swanne.

Of Ducke and Mallard. Chap. 167.

DUcke and Mallarde, wilde or tame bee hard to digeſt, and make ill iuice, ſauing that the brawnes

on

on the brest bone, and the necke is better than the remnant. They feede oftentimes of Frogges, and Toades, wherefore their flesh must needes bee vnwholsome.

Of Plouer. Chap. 168.

PLouer is thought to bee a daintie dishe, and right wholsome, yet it is slowe of digestion, nourisheth litle, and encreaseth melancholie, likewise is to be said of the Lapwing. The Teale is somwhat better. Lapwing and Teale

Of Peacocke. Chap. 169.

PEacockes, if they be olde, bee hard of digestion, and so are Turkycockes likewise, but the chickens of eyther of them about halfe a yeare olde, are good and wholsome.

Of Crane. Chap. 170.

CRane is hard of digestion, and maketh ill iuice, but but being hanged vppe a day or two before he bee eaten, he is the more tender, and lesse vnwholsome.

Of Bustard. Chap. 171.

BUstard being fatte and kept without meate a daie or two before hee bee killed, to expulse his ordure, and then drawen and hanged as the Crane, and after rosted or baked, is a good meate, and nourisheth well, if hee be well digested.

Of Heron. Chap. 172.

HEron, Byttour, or Shouelar, being young and fatte, bee lightlyer digested than Crane. And the Byttour soner than the Heron, and the Shouelar so-

ner than anie of them. But all these foules must be eaten as venison, with much spice, and haue good olde wine drunke after them, and so shall they bee more easilie digested, and the iuice comming of them bee the lesse noysome. Other foules also are vsed to be eaten, which I omit, because I finde little written of them, and these which I haue mentioned bee most common, therefore nowe it remayneth that I speake of the parts and members of the birds aforesayde.

Of the Wings. Chap. 173.

The wings, braunes and neckes of Geese, Capons, Hennes, Fesaunt, Partriche, and small birds being fatte, are better than the legges in digestion, and lighter in nourishing. Of wildfoule and Pigeons being fatte, the legges are better than the wings: The braunes of Ducke, Teale and Wigeon except, which is better to digest than the residue.

Of the Gysard. Chap. 174.

The Gysard or stomake of the Gose or Henne, being made fatte with wheate branne and milke or water, and wheate branne made in powder, or else well sodden, is good for the stomake, in making it strong to digest, and nourisheth competentlie.

Of the Liuer. Chap. 175.

The Liuer of a Capon, Henne, Fesaunt, or Gose, being made fatte with milke, mixt with their meate, is not onelie easie to digest, but also maketh good iuice, and nourisheth excellently.

The

¶ The Preface to Fish. 176.

THus much of flesh. Now concerning fish, which is no small part of our sustenance in this Realme of England. And that flesh might be more plentifull and better cheape, two dayes in the weeke, that is Friday and Saturday, are specially appointed to fish, and now of late yeres by the prouidence of our prudent princesse Elizabeth, the Wednesday also is in a manner restrained to the same order, not for any religion or holinesse supposed to be in the eating of fish rather than of flesh, but only for a ciuil policie as I haue said. That as God hath created both for mans vse, so both being vsed or refrained at certaine seasons, might by that entercourse bee more aboundant. And no doubt if all daies appointed for that purpose were duely obserued, but that flesh and fish both would be much more plentifull, and beare lesse price than they doe. For accounting the Lent season, and all fasting dayes in the yere together with Wednesday, Friday and Saturday, you shall see that the one halfe of the yere is ordeined to eat fish in. But here I must craue a pardon of the diuines, that they will giue me leaue to vtter mine opinion touching abstinence from meates. I confesse that meat maketh vs not acceptable to God, and that there is nothing vncleane of it selfe, and that euery creature of God is good, and nothing ought to be refused, if it bee receiued with thankesgiuing: yet this much I will say, that if a man would refraine from such meats, as doo most nourish and cherish his bodie, (which indeede is the exercise

Corint. 1. cap. 8
Rom. 14.
Ti. 1. cap. 4.

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Of the Wings. Chap. 173.

The wings, braunes and neckes of Gæse, Capons, Hennes, Fesaunt, Partriche, and small birds being fatte, are better than the legges in digestion, and lighter in nourishing. Of wildfoule and Pigeons being fatte, the legges are better than the wings: The braunes of Ducke, Teale and Wigeon except, which is better to digest than the residue.

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Corint. 1. cap. 8
Rom. 14.
Ti. 1. cap. 4.

cise of fasting) hee should rather forgo the eating of flesh than fish, because as Cornelius Celsus saith, there is more nourishment in flesh than in any other kinde of meate. Which thing peraduenture was the occasion why people were prohibited in time past to eat flesh or any thing els hauing affinity with flesh vppon the fasting daies. Which order (as it is thought) beeing first established by Gregorie the great Bishop of Rome, was afterward superstitiously abused. But now that superstition is abandoned among vs, and all men doe know that whatsoeuer goeth into the mouth, defileth not the man, but that commeth forth, me thinke for orders sake, all people should bee obedient to good lawes, and bee aswell contented to forbeare flesh vpon the dayes appointed, as to vse it at their pleasure at other seasons. But such is the selfewil of some, and voluptuousnesse of many in this our licentious time, that without any reasonable cause, or sufficient authoritie, onely to satisfie their fleshly lust, they will eat flesh at all times and seasons, yea some in contempt of all good order, and as it were despising al kinds of fish, as though God had not created fish for our foode aswell as flesh, wilfully misorder them selues in this behalfe. But this kinde of people had need to saile to the Iland Antycyra, according to the old prouerbe, to haue their melancholie strongly purged, least in processe of time they become stark mad. But the reformation hereof I referre to the godly magistrates, and returne to my purpose. And this generally I say of fish, that if it bee compared to flesh, it is of lesse nourishment than flesh, and the nourishment thereof is full of flewmatike superfluities, cold and moyst. And of fish generally I say, that Sea fish is of better nourishment, than fresh water fish of the same sort, because it is not so superfluously moyst, by reason of the salt water which dryeth and purifieth. Yet I graunt that fresh water fish is sooner digested than Sea fish, and therefore better for sicke folkes, because of their feeble

Lib. 2.

Math. 15.

A comparison betweene flesh and fish, betweene sea fish and riuer fish.

feeble digestion. And againe, of sea fish that is best which swimmeth in a pure sea, and is tossed and hoysed with windes and surges. And therefore the fish that is taken in the Northy sea, which is more surging and tempestuous, and swift in ebbing and flowing, is better than the fish that is taken in the Red or South Sea. Wherefore, the fish that is taken about this our countrey of Britaine, must needes be verie wholesome. And true it is, as D. Boorde witnesseth in his dietarie, who was a great trauailer, that no nation vnder the Sunne is better serued with all maner of fish, both of the Sea and the fresh water than Britaine. And as I haue saide of sea fish, so I say of fresh water fish, that to bee best which is bred in the deepe waters, running swiftly toward the North, stonie in the bottom, cleane from weedes, whereunto runneth no filth nor ordure comming from townes or cities. For that which is taken in muddie waters, in standing pooles, in fennes, motes and diches, maketh much flewme and ordure. And here occasion is offered to speake somewhat of the olde English prouerbe touching the choise of fish, which is: That young flesh and olde fish doth men best feede. How it is verified in flesh I haue declared before. Now concerning fish, I say, that old fish is not alwaies the best: for if fish be of a firme and hard substance, then it is better yong thā old, as a yong Pike or a yong Perch is better than an old. But if it be of a soft & open substance, then the elder is ẏ better, as an old Eele is wholsomer than a yong, as some say: which my interpretation is approued in *Sch. Sa.*

Si pisces sunt molles, magno corpore tolles,
Sin pisces duri, parui sunt plus valituri.

The felicity of Britanie for fish.

What fresh water fishe is best.

The English prouerbe expounded touching the choise of fish.

But now what sortes of fishes be most wholsome for mans bodie, may well appeare by the verses folowing, where are reckoned ten sorts as principal in the preseruation of health. *Cap.* 30.

Lucius & perca, & saxatilis, albica, tincha,
Sonus, plagitia, & cum carpo, gobio, tinca.

Of

Of the Pyke. Chap. 177.

Of which tenne sortes, the first is a Pike, which is called the King and Tyrant of other fishes, because hee not onely deuoureth fishes of other kindes, but also of his owne kinde, as it is in the verse following.

Lucius est piscis rex, atq; tyrannus aquarum.

1 The Pickerel or Pyke is of firme and harde substance, yet giueth cleane and pure nourishment. The dressing as well of this fish, as of all others, I referre to the arte of Cookerie.

2 The second is a Perche, so called by the contrarie, because it spareth none other, but woundeth other fishes with his sharpe finnes. The Perche is likewise of hard and fast substance, and therefore is of more pure nourishment.

3 The thirde is a sea fish called a Sole, whose commendation Arnoldus vttereth in these wordes: Among sea-fishes, it is the most holsome.

4 The fourth is a Whiting, which for wholsomnes is well entertained in the court of England, and is now become an old Courtier.

5 The fifth is a Tenche, which is commonly called the Phisician of other fishes, because when they are hurt, they are healed by touching of the Tench, and as he is medicinable to fishes, so is he wholsom to mans bodie.

6 The sixth is a sea fish called a Gurnard, which is of diuerse colours, some red and some grey, both very toothsome and wholesome.

7 The seuenth is a Playce, which if it bee well growen and some deale thicke, is a passing good fish, and may seeme to bee so called, because it pleaseth the palate. Palate.

Flownders or Flookes bee of like nature to a Playce, though not so good.

The

The eight is a Carpe, a freshe water fish greatly des- 8
red of great estates, and no maruaile, for it is in whole-
somnesse of great value. And the tongue of a Carpe is
verie pleasant to carping Ladies.

The ninth is a Gogion (as I vnderstand) which fish 9
is found as well in the Sea, as in freshe waters, and is
of sundrie sortes, as Dioscorides declareth. And of
Gogions, as Galen writeth, The best both for plea-
santnesse, and digestion, and goodnesse of the fish, is
that which liueth in sandie places, and about rocks.

Lib. 2. cap 29. Lib. 3 de alis. Cap. 29.

The tenth is a Troute, which is so sound in nouri- 10
shing, that when we would saie in English, that a
man is throughlie sound, wee vse to saie that hee is as
sound as a Troute. This fishe of nature loueth flatte-
rie: for being in the water it will suffer it selfe to bee
rubbed and clawed, and so to be taken. Whose exam-
ple I would wish no maydes to follow, lest they repent
afterclappes.

The nature of a Troute.

Of other fishes verie wholsome. Chap. 178.

BEsides those tenne sortes aforesaide, there bee diuerse
other both of the Sea and freshe water, which be ve-
rie wholsome, as Breame, Bret, Turbut, Holibut,
Codde, Haddocke, Tunie, Mullet, which is a fishe of
this nature, that being afraide hideth onelie his head, and
thinketh that then all his bodie is hid. Also Barbill, a
fishe of such estimation among the auncient Romaines,
that in the time of Claudius the Emperor, Asinius Ce-
ler one that hadde beene Consul, paide for one of the said
fishes 8000 *Sestertios*, which after Tonstals account is
fortie pound Sterling. Also Roche, Loch, Base, Smelt,
are verie wholsome fishes. And generally all fishe that
hath scales and finnes: for many scales and finnes betoken
the pureneſse of the fishes substance. Likewise Shadde

A strange nature of a fish.

Fourtie pound giuen for one fishe.

and

and Mackerell are both sweete in taste and soft in substance, yet not verie wholsome. Of which the one is out of season and ful of bones, except it be at the spring of the yere, that is the Shad. And the Mackerel as in colour it moeth resemble the Codde, so is it not lightly taken, but when Thunder and Lightening, or some tempestuous weather ariseth.

Of other fishes much vsed, though not so wholsome Chap. 179.

Of Yeeles.

AMong all fishes that bee pleasant in taste and not wholsome, the Yeeles are most in vse, which as they bee engendred of the verie Earth, Dirte or Myre, without generation, or Spaune, so they bee of a slymie substance, clammie and greatlie stopping, whereby they are noysome to the voice, as it is recorded in *Schola Sa.* in these words: *Vocibus anguilla prauæ sunt, si comedantur.* Also they are yll for such as be geuen to the stone: for their slimynesse will cause the grauell soner to congeale, and gather to a stone, and they dispose a man to the goute, breeding such like matter as bringeth paine of the ioynts. Wherefore Arnoldus saieth prettily vpon the said verse:

Cap. 31.

Nature seemeth to haue done yll, in giuing such sweetenesse to such yll fishes.

Of Lamprayes. Chap. 180.

LAmpryes or Lampurnes be partly of the nature of yeeles, yet somewhat wholsomer, & lesse iroparous, for that they be not so clammy and so grosse as yeeles, yet they are thought in some parte venimous, because they engender as Serpents doe, or as some say with Snakes. Wherefore y heads & tailes, & the string within, should in no wise be eate. After Yeeles & Lampryes, we should drinke good strong wine, as sayth Arnolde, & generally with al kindes of fish, wine is very wholsome. For as the frenchmā sayth (Poisson sans vin est poison) that

The French prouerbe of wine to be vsed with fish.

that is to saie. Fishe without wine is poyson.

Of Conger. Chap. 181.

COnger is of hard substance, as Philotimus thinketh, whose iudgment Galen alloweth, and therefore hard of digestion: For this rule is generall & alleaged in the same place, both concoction in the stomacke, and the nourishment which is doen in all partes of the body, is wrought easylie in fishes of softe substance, but more hardlie in fishes of hard substance. *Lib. 3. de Ali. fa. cap. 31.*

A generall rule touching choise of fish.

Of Salmon. Chap. 182.

SAlmon though it bee pleasant fishe, and very sweete, especially the belly thereof, yet it is not so wholsome as manie other before mentioned, but much grosser, more clammie, harder of digestion, and fuller of superfluitie. And that it is not simplie wholsome is prooued hereby, for that it is not vsed to be eaten hoat, or immediatly after it is boyled. The trout is of like nature, for it is the yong Salmon. The nature of the Salmon is to spawne in the fresh water, and after vseth both fresh and salt.

Of Raie and Thornebacke. Chap. 183.

RAie or Thornebacke is a fish of soft substance, sauing that it is full of bones, like vnto gristles. This fish also is thought vnwholsome, if it be eaten hoat, and to dispose a man to the falling euill. Which noysome qualitie (as I thinke) doth rise thereby, for that it is so moyst a fish and full of superfluitie. Yet the prickes thereof which growe without vpon the skinne, pulled vp by the rootes, and dried and made in powder, and drunke in white wine or renish Wine fasting, is an excellent medicine to auoyde grauell and to breake the stone as it hath

A good medicine for the stone.

beene often proued.

Of Porpuis and Sturgion. Chap. 184.

POrpuis and Sturgion are fishes of hard substance, & (in my iudgement) not much better than Bacon and brawne. Although for the rarenesse they bee esteemed of great estates. But that fish is best which breedeth best iuice in the bodie, and the best iuice is that which is in a meane betweene thicke and thinne, which is bredde of good breede, and of byrdes, as of Partridge and such like: to whome of sea fishes those come neerest, which liue neere about rockes, as Galen writeth. Where I note that hee putteth a Partrich for example of the best flesh, and such fishes as liue among rockes, to be best, and to approch nearest to the nature of wholsom flesh. Which fishes afterward he calleth *Saxatiles*, of the places where they liue, as he himselfe expoundeth. For they liue not, in light or sandy, or earthy places, but among rockes and stones: among which hee reckoneth the Whiting, the Perch, the Gilthead or Goldnie.

Optimus succus.

Lib. 3. de. Alis. fa. cap. 26.

The best flesh and the best fish.

Cap. 28.

Of Herring. Chap. 185.

HErring is a fish most common and best cheape. Yet it is not very wholsome. As it is often proued by them who through eating of fresh Hearing, fall into feuers, yet they may not well be spared of poore folkes, who regard not so much the wholsomnesse of meates, as that they fil vp their hungrie bellies. For as the Poet Horace writeth, Bread and salt, an hungry panch will satisfy full well. Pilchardes bee of like nature to herrings, which kinde of fishes as they be small in quantitie, so bee they small in value. As for red herrings and sprattes they bee much worse, and they giue as good nourishment to the

Ser. li. 2. Sa. 2.

the bodie, as restie bacon.

Of Shell fish. Chap. 186.

GAlen giueth this general propertie of shel fishes, that they haue in thē a salte iuice which louseth the belly. Wherin he preferreth Oysters before others of ẏ same sort, because they haue a very soft substance. Oysters with vs are eaten rawe. Which Galen also mencioneth in the same place. They be vsed also in brothes boyled, or rosted vpon coales. One good propertie they haue in that they doe not lightly corrupt in the stomacke. But if they be eaten rawe they require good wine to be drunke after them, to helpe digestion, I thinke red wine or sherke is best for that purpose. They be not good for anie that haue an itch or breaking forth, or a hoat liuer. *Lib. 3. de. Ali. fa. cap. 33.*

Oysters.

Of Muskles Chap. 187.

MUskles are worse to be digested rawe than Oysters. Wherefore they bee most vsed being rosted or boyled, they are very noysome to such as be disposed to feuers, gowte or dropsie. There is a kinde of Muskles in which Pearles are found, and though the Indian pearles be greatest and more desired as beeing far fetched, yet certaine it is (as Matthi. writeth) that pearles doe growe and are gotten in the west Ocean about England and Scotland. With which kinde of pearles Iulius Cæsar adorned a brest plate, and offered it vp in the temple of Diana, as Plinie reporteth.

Pearles.

Lib. 2. Dios. cap. 4.

Good pearles gotten about Britanie.

Of Cockles. Chap. 188.

COckles bee lighter of digestion than muskles or oysters, yet are not to be eaten rawe. But being rosted vpon coles, as soone as they open they may be eaten with-

out danger, neither doe they breede like inconuenience as Muskles doe. Shell fishes be at the best when the moone increaseth as the Poet Horace noteth.

When shell fish is at the best.

Lib. 2. Ser. Sa. 4.

Shel fishe in growing of the moone, is best to eate or sell.

Of Creuis and Shrimpes. Chap. 189.

AMong shell fishes may bee numbred these also which follow. Howbeit Galen calleth them *Crustata*, and *Testacea*, but the name is not materiall, and the creuis is chiefe of them. For it is verie nourishing, and doth not lightly corrupt in the stomacke. Yet is it harde of digestion, as Arnoldus sayth vpon *Scho. Sal.* The Crabbe, the Lopster, and the Shrimpe are of the same nature. At Oxforde (as I remember) vppon festiuall daies, they are woont to eate Creuices, last after flesh. And commonly at great feastes in London and elsewhere, they vse to serue vp sturgion last as it were to make vp the mouth. And this they name a feast royall. But this kinde of seruice is dispraysed by Arnoldus, in the same Chapiter, where he saieth, that fish and flesh together should not bee eaten, nor fishe and white meate, nor fish should not bee eaten after other meates.

cap. 30.

A feast royall.

Flesh and fish should not be eaten together at one meale.

Of the Puffin. Chap. 190.

THere is also a kinde of fish called a Puffin, which in respect that it liueth altogither in the water, may bee accounted a fishe: whereas otherwise considering that it is feathered and doeth flie, as other foules doe, it may seeme to be flesh, except you would account it as a Syren or marmaiden, that is halfe fish, and halfe flesh. They bee eaten as well fresh as powdered, and as they bee in a meane as it were betweene flesh and fish, so bee they in wholsomnesse, neither best nor worst. A Carthusian may

eate

eate them and neuer breake his order.

Of Salt fish. Chap. 191.

DIuerse sortes of the fishes before saide, are vsed to bée eaten salt as well as fresh, as Salmon, Conger, Cod, Yeeles, Hearinges, and such like. Beside these there be some other which are vsed no way but salt. Now if comparison be made betweene fresh fish and salt fishe, whether is more wholsome, to speake generally in my iudgement, fresh fishe is to be preferred. For as Arnoldus sayth vpon *Scho. Sal.* fresh fish doth moysten the body, and increaseth milke and seede of generation, and is very wholsome for cholericke folkes. But salt fish contrariwise, drieth the body, diminisheth seede of generation, and is hurtfull to those that be cholericke. Beside this, if it bee much eaten, it hurteth the sight, and causeth itch and scabbinesse, by reason that it engendreth a sharpe, byting, and burnt humor. All which discommodities are briefly compriled of *Scho. sal.* in two verses as followeth.

Whether fresh fish or salt fish be more wholsome.

cap. 30.

Fresh fish good for cholericke folkes.

cap. 52.

Vrunt res salsa visum, semenq́, minorant,
Et generant scabiem, pruritum, sine rigorem.

Which inconueniences although they grow as well by much eating of salt flesh as of salt fish, yet I thinke they are rather bredde by salt fish. Notwithstanding I graunt that some kinde of fishe, a little salted, is better than the same fresh. Because it taketh away loathing, and maketh a good appetite. But fish of long time salting (as is the most parte of our salt fish) is wholsome.

Of Stockfish. Chap. 192.

THere is yet a kinde of fish which may bee doubtfull, whether it shoulde bee reckoned among salt fishe or

fresh fish, because it is in taste fresh, yet brought to vs dryed from Iseland and other countries Northward. Concerning which fish I wil say no more than Erasmus hath written in his Colloquio. There is a kinde of fishe, which is called in English Stockfish, it nourisheth no more than a stock. Yet I haue eaten of a pie made onely with Stockefish, which hath bene very good, but the goodnesse was not so much in the fishe as in the cookerie, which may make that sauourie, which of it selfe is vnsauourie. And as it is saide a good Cooke can make you good meate of a whetstone, euen so it may bee that such fish and flesh as is of it owne nature vnwholsome and vnpleasant, by the skill of dressing may be made both wholsome and pleasant. Therefore a good Cooke is a good iewell and to be much made of.

Of white meates. Chap. 193.

THere remaineth yet a thirde kinde of meats, which is neither fishe nor flesh, commonly called white meates, as egges, milke, butter, cheese, which notwithstanding proceede and come of flesh, as egges from the hen, and milke from the Cowe. Yet because they are not plainely flesh, they are permitted to be eaten vpon the fish dayes, among which foure sortes, egges is the chiefest and most nourishing. For egges be of that kinde of meate, which in a little quantitie nourish much, as Auicen writeth. Wherefore they are reckoned in *Scho. sal.* together with other two verie nourishing thinges, as followeth.

Egges. *cap. 4. cap. 1. cap. 8.*

Ouа recentia, vina rubentia, pinguia iura,
Cum similа pura, naturа sunt valiturа.

That is to say, newe layed egges, chiefly the yolkes, red wine, and potage or broth of good flesh, as of mutton, veale, capon, or chicken, especially being made with fine flower or grated breade, these three are very comfortable

cable and reſtorative for mans bodie, & theſe three would I wiſh to be much vſed of ſtudentes, for they moſte neede nourishing meates. But touching the choiſe of egges, firſt I ſay, that henne egges, as they bee moſt vſed, ſo they be beſt. Yet egges of Feſants and Pertriches be not vnwholſome: but egges of Duckes, Geeſe, Turkyes and other foules ſhould be eſchewed. And of henne egges the choiſe ſtandeth in three pointes, that they be white, long, and newe: as it is in *Schola Sal.*

Henne egges are beſt.

How to chuſe an egge.

Filia preſbyteri iubet pro lege teneri,
Quod bona ſunt ouа hæc, candida, longa, noua,

What is approued in the Poet Horace.

Egges long and white bee nutritiue, much better than the rounde. *Ser. lib. 2. Sat. 4*

Now as concerning the dreſſing of egs, there is great difference. For either they be ſodden, roſted or fryed. And they be ſodden two wayes, either in the ſhelles, or elſe the ſhels being broken, the egges are put into ſeething water: the firſt is called ſeething of egges, the ſeconde potching of egges. Both waies are good, but egges potched are beſt, and moſt wholſome. Yet egges ſodden in the ſhelles are better then roaſted, becauſe the moyſtneſſe of the water tempereth the heate of the fire which drieth vp the ſubſtance of the egges ouermuch. And fried Egges bee woyſt of all, for they engender yll humors, annoy the ſtomacke, and cauſe corrupt fumes to riſe in the heade. Wherefore collops and Egges, which is an vſuall diſh towarde ſhrouetide, can in no wiſe bee wholſome meate, yet it is the leſſe vnwholſome if the Egges bee not fried hard. For in the regiment of health, egges ſhoulde in no wiſe be eaten hard. But being in a meane betweene reere and hard, which Galen calleth *Ouа tremula*: yet rere egs, named *Ouа ſorbilia*, that is to ſay litle more than throughe hoat, are good to cleare the throte and breſt, and they doe eaſe the greefes of the bladder and reines made with grauell, ſo that they bee taken before any other meate. And

The difference of egges in dreſſing.

Sodden egges.

Potched egge.

Roſted egges.

Fryed Egges.

Collops and Egges.

Harde egges.

Soft Egges.

Rere egges.

if

A fine breake-faſt for a weak ſtomacke.

if a man would break his faſt with a light and nouriſhing meate, then I ſay there is nothing better, than a couple of Egges potched, or the yolkes of two Egges ſodden rere and put into one ſhell, ſeaſoned with a little Pepper, Butter and Salt, and ſupped off warme, drinking after it a good draught of Claret wine. This I knowe to bee very comfortable for weake ſtomackes, and is often vſed of the wiſeſt men in England. And this rule is generally to bee obſerued, to drinke a good draught of Wine, Ale or beare, after we haue eaten an egge, as it is taught in *Schola Sal.*

C.ap.38.

Singula poſt ouа, pocula ſumе nouа.

Lib.3.Dioſ. cap.148.

If hens be ſlacke in laying of egges, giue them hempſeede ynough, and they will become fruitful. For as Mat. ſayth, Hemp-ſeede beeing eaten hath a contrary effect in men and hennes: for if men vſe it much, it extinguiſheth nature, but it maketh hennes to lay eggs the faſter. There is great difference in the partes of an Egge, the yolke is temperately hoat, the white is colde and clammy, and hardly digeſteth, and the bloude thereof engendred is not good. Yet it is of great vſes in bruſes, woundes and ſores, as ſkilfull Surgions doe knowe. The Chicken is engendred of the white, and nouriſhed with the yolke, though ſome bee of a contrarie opinion.

Hempſeede hath contrary effect in men and in hens.

Li 2.proble.84

Alexander Aphrodiſiæus hath a prety ſaying of an Egge. A man may ſay that the type of the whol world is ſhewed in an Egge: for it is made of the fowre Elements, and is rounde like a Sphere, and hath life in it. The ſhell bee likeneth in qualities to the earth, that is colde and drie: the white, to the Water that is colde and moyſt: the fome or froth of the white, to the ayre, that is hoat and moyſt: the yolke to the fire, that is hoat and drie. So hee maketh the egge, as it were μικρόκοσμος, a little world.

An Egge reſembleth the whole worlde.

Of

Of Milke. Chap. 194.

Milke is made of bloud twise concocted, or as Isaak Iudeus defineth it, Milke is nothing els but bloud twise concocted: for vntill it come to the pappes or vdder, it is plaine bloud: but afterward by the proper nature of the pappes it is turned into milke. Dioſco. giueth this commendation to milke generally. All milke is of good iuyce, it nouriſheth the bodie, it looſeth the bellie, yet it filleth the ſtomacke and belly with winde. But this laſt inconuenience may bee holpen, as he teacheth afterward: it is leſſe windie if it be boyled. And I was wont to helpe it by putting in a little Pepper, Cloues & Mace. Milke, notwithſtanding that it ſeemeth to bee wholly of one ſubſtance, yet it is compact or made of three ſeuerall ſubſtances, that is to ſay in effect, of Creame, Whey and Cruds. Of Creame is made Butter, and of Cruds Cheeſe, of which I ſhall entreate afterward. But of Milke there is great difference, not only concerning the kindes, but alſo touching the time of the yeere. For Cow milke is thickeſt, and the milke of a Mare is thinneſt, and the milke of a Goate is betweene both. Wherefore in the gouernance of health, Goates milke is beſt, and Cow milke is next. Yet the goodneſſe of the paſture helpeth much to the goodneſſe of the milke: for ill paſtures make ill milke, and good paſtures make good milke: for ſuch as the foode is ſuch is the bloud, and ſuch as the bloud is, ſuch is the milke, as Galen excellently proueth, by example of Goates which feede on Spurge and Scammonie, whoſe milke was very laxatiue. Alſo by example of a Nurſſe, who hauing fed much of wilde berdes, after ſhe gaue ſuck to a childe, infected the ſame with many ſores and byles. And touching the time of the yere I ſay, that in the ſpring time, milke is thinneſt, and at the fall of the leafe it is thickeſt and beſt according to that olde ſaying. When

par. 5. What milke is.

Lib. 2. cap. 64.

How the windineſſe of milke may be holpen.

Three ſubſtances in milke.

Three ſortes of milke.

Goates milke is beſt.

Lib. 3. de Alim. fac. cap. 15.

What time of the yere milke is best.

Fearne waxeth redde, then is milke good with bread. And how naturall and nourishing a meate Mylke is, may be perceiued not only by children, who lyue and like better with that than with any other thing: but also men and women, who being vsed from their childhood for the more parte to Mylke, and to eate none or little other meate but Mylke and Butter, appeare to be of good complexion and fashion of bodie. And no maruaile: for where Mylke is well digested, it engendreth good bloud, and giueth good nourishment, yea, it is a restoratiue for them that bee wasted, or in a consumption, or bee leane, as appeareth in *Schola Sal.* in these wordes:

Cap. 34.

Lac hecticis sanum caprinum, post camelinum,
Ac nutriuum plus omnibus est asininum.
Plus nutritiuum vaccinum, sic & ouium,
Adsit si febris, caput & doleat, fugiendum est.

The degrees of milke in goodnesse.

Whereby it appeareth that Goates Mylke is principall in a consumption, because it is of meane consistence, as Galen sayeth, because it is not so thinne as Cammels Mylke or Asses Mylke, nor so fatte and thicke as Cowe Mylke or Sheepes mylke, yet common experience proueth that Womans mylke sucked from the brest, is without comparison best of all in a consumption. Whereof a notable example was shewed of late yeares in the olde Earle of Cumberland, who being brought to vtter weaknesse by a consuming Feuer, by meanes of a Womans sucke, together with the good counsayle of learned Physitions, so recouered his strength, that before being destitute of heires male of his owne bodie, he gatte that most worthy gentilman that nowe is inheritour both of his fathers vertues and honour.

Lib 3. *de Ali. fa. cap.* 15.

The Earle of Cumberland cured of a consumption by womans milk.

But in the last verse it is said, that Mylke hurteth them that haue the Agewe or the head ache: the reason is, because in bodies that be distempered, it is lightly corrupted in the stomacke, and is

Why milke is vnwholesome in Agewes or head ache.

turned

turned into cholerick fumes, which both inflame the bodie and grieue the head. Also Wylke is hurtfull to them which haue the Cholicke or stone, or obstructions of the Lyuer or Spleene. But it is especially good for them which be oppressed with Melancholy, which is a common calamitie among Studentes. And for this purpose it should be drunk in the morning fasting abundantly, newe Wylked warme from the Udder. But who so would vse it, shoulde cause the Beaste to bee milked into a vessell wherein are first putte a fewe leaues of Spere-Mynte, a little Sugar or pure Honie. For by this meanes it shall neither rise in the stomacke afterward, nor yet turne into Cruddes, and after it, shoulde abstayne from other meates and excercise for three or foure houres, for so doing it may purge the Belly, which is one good property that Wylke hath: for because it is butterie it washeth and clenseth the Intrayles, and is good against pricking payues of the Lunges, Guttes, Reynes, and Blapder. But otherwise if the Whey be consumed by any meanes, Wylke rather byndeth the Belly than looseth, and may be vsed as a medicine for a Laske in this manner. Take Wylke from the Cowe, or els newe wylked, and heate a gadde of Steele or Iron glowing hoat in the fire, & quench it therein, soe doing nine or tenne times together, then drinke it fasting, and it will helpe them. Yet some I haue knowen almost growen to a fluxe, that by drinking of Wylke well boyled without salte, and well spiced with Sinamon, or with Chalk shauen into it, haue beene eased in shorte time. But so long as the Whey is in it, it is rather Laxatiue: for Whey of it selfe is very Laxatiue, and may wel be vsed of such as be costiue, because it looseth the belly gently. And for this cause (as Galen writeth) In olde time they vsed it much to loose the belly. And this I can say of experience, that if it be commonly drunke at the spring of the yere, and especially in May, it bringeth the bodie to good temper, and is

Milke is ill for the Colick or stone, and causeth obstructions.

Milke good against melancholie.

Whether milke be loosing or byndding.

A medicine for a laske.

Whey.

Lib. 3. de Ali. fa. cap. 15.

good against itch, skabbes, Morphewe and other impediments without the skinne, and maketh a good colour in the face, (as I suppose) for that it purgeth Choler and melancholy, and qualifieth the heate of the stomacke and Liuer; all which properties are briefely set foorth in *Schola Salerni* in one verse.

Cap 36.

Incidit, lauat, penetrat, mundat quoq; Serum.

A cooling decoction of whey good for many purposes.

Some vse to boyle Fumitorie, Hartstong, Endiue or Succorie, Scabiouse, Violet leaues, Sorell, and such like cooling herbes in the Whey, and so it is made more effectuall for the foresaide purposes, and who so needeth, may vse this decoction, for it is of great force.

Of Creame. Chap. 195.

CReame is one parte or substance of Milke, and is indeede the very head or heart of Milke, and is of two sortes, that is to say, rawe Creame which is gathered of the Milke without fire after it hath stoode a time, and clowted Creame which is made by setting the Milke ouer an easie fire, vntill it come to a thicke head. Both these kindes are vsed as a delicate dish in the Summer season, either with Sugar or with Strawberies. But how wholsome a dish it is Matthiolus teacheth vppon Dioscorides saying: By reason of the fatnesse thereof, beside that it looseth the stomack, and swimmeth aboue all the other meate, it reiecteth the nourishment, and maketh grosse bloud. Wherefore they that goe from Oxford to Botley, or from London to Islington to eate Creame, make but a fruitelesse errand, yet rawe Creame well boyled with a little Sugar, is a good nourishing meate, and good for a weake Student, so it bee vsed according to the conditions aforesaid in the treatise of Milke.

Lib 2. cap. 66.

Of

Of Butter. Chap. 196.

OF both ſoyts of creame is made Butter, which if it bee freſh and newe made, is verie wholeſome, eſpecially if it be eaten in the moyning, but afterward it is not ſo good, accoyding to the old Engliſh prouerbe. Butter is Gold in the moyning, and Siluer at noone, and Leade at night. The meaning whereof becauſe it is ſo common, I will here omit. The chiefe pyoperties of Butter are reckoned to be three in *Scho. Sal.* as followeth. cap. 35.

Lenit & humectat, ſoluit ſine febre butyrum.

Butter mollifieth and moyſteneth and looſeth the belly, which effects are wyought chiefelie by reaſon that it is ovlie and ſlipperie. Wherefoye it is good foy ſuch as be commonly coſtiue, and this experience I haue of it, that ſame which haue bene woonted to a fine diet, and to eate no breade but manchet, by the eating of byowne bread and butter in a moyning faſting, (which is a Countrie mans breakefaſt) haue bene made as ſoluble as if they had taken ſome purgation. Alſo Para elſus writeth in his booke named *Paramirum*, that the Flemmings are little troubled with the colicke becauſe they vſe to eate much Butter. But in one reſpect they are repyooued by Arnoldus vppon *Schola Salerni* in the Chapter afoyeſaide, foy that they eate it laſt after other meates, foy Butter (ſaith he) ſhould in no wiſe, as meate be eaten in great quantitie, and eſpecially it ſhould not be eaten after other meate. But to vſe it with other meate it is very wholeſome. Beſide this it pyofiteth them much that bee ſtuffed in the breſt oy lungs with ſuperfluous humoyrs, and be ſhoyt winded, eſpecially if it be eaten with Sugar oy Hony. Yet it is not good foy them that haue any feuer oy hoat liuers, foy the fatneſſe thereof doeth augment the heate of the feuer oy Liuer. The neceſſitie of Butter in dreſſing of meates, in making of ſalues and oyntmentes, I ouerpaſſe, yet would I wiſh

An experiment of butter to make one ſoluble.

The vertues of butter.

The Flemmings little troubled with the collicke.

May Butter.

that such as haue children to bring vp, would not be without May Butter in their houses. It is to be made chiefely in May, or in the heate of the yere, by setting Butter newe made without salt, so much as you will, in a platter, open to the Sunne in faire weather for certaine daies, vntill it bee sufficiently clarified, and altered in colour, which will be in twelue or fourteene daies, if there bee faire Sunne shining. This is of maruellous vertue in any exulceration, and I haue knowen the wilde fire healed therewith, being incorporate with Sage leaues. And for the ease of Infants to bring foorth their teeth, Galen aduiseth vs to rubbe their gummes oftentimes with fresh Butter, and thinketh it of no lesse force than Honie, for that purpose. Of the making of Butter is left a kinde of whey, which they commonly call Butter milke, or soure milke, which after it hath stoode a time, becommeth soure, and is much vsed to bee eaten either of itselfe, or with sweete milke, especially in the Summer season, because it is cooling, and no doubt but it is both moyst and nourishing, and cleanseth the brest and is shortly digested. Also with it is made together with sweete Milke, a kinde of possets, which is called a posset of two Milkes, or a soure Milke posset, which is a verie temperate and cooling drinke, and is vsed in hoat diseases with great successe, and dooth coole more than any other drinke, as is prooued daily in Lankashire, where it is most vsuall. The way to make it, is to take a quantitie of Butter Milke after it is soure, and to vse that as you are woont to vse Ale or Wine to make other possets. This kinde of posset, and the other made with Ale and sweete Milke, are so vsuall in the Countrey aforesaide, that they supplie a great part of Phisicke. And the one sort that is made with Ale, is commonly vsed in the morning and at breakefast for their seruants, and found by experience to bee as good in health as in sickenesse, but euerie Countrey hath his fashion, according to the olde Adage. There is yet an other

To heale the wilde fire.

To bring forth teeth in children. *Lib. 10. Simp.*

A posset of two milkes.

Possets vsed at breakefast in Lankashire.

other kinde of Butter made of Almondes with Sugar and Rose water, called Almond Butter: which being well made and eaten with Violettes, especially in Lent, when Violettes bee most fragrant, is verie wholesome and commodious for Students, for it reioyceth the heart, it comforteth the brayne and qualifieth the heate of the Liuer. Almond Butter.

Of Cheese. Chap. 197.

CHeese generally in Physike is reckoned vnwholesome, and is thought to annoy the stomacke, to cause oppilations, to engender ill humors, to breede the colicke and stone. Wherefore it is no good meate for students, though labouring men commonly vse it without harme. The nature of Cheese standeth chiefelie in three pointes, as it is in *Schola Salerni*. *Cap.* 37. First in that it is colde, which is to bee vnderstoode of new Cheese. Secondly in that it bindeth the bellie, and maketh one costiue. Thirdly in that it breedeth grosse humors, which is the propertie of all sortes of Cheese, as Galen writeth, saying. To breede grosse bloude, is the common faulte of all Cheese. The foresaide three properties are briefely expressed in this manner. *Lib.* 3. *de alis fa cap.* 17.

Caseus est gelidus, stipans, crassus, quoque durus.

Where *durus* and *stipans* haue one signification, yet of all sortes of cheese, that which is soft, being wel made, doth least harme, yea as it is in *Scho. Sal.* it both nourisheth and maketh fat, for so it is saide, *Cap.* 9.

Nutrit triticum, & impinguat lac caseus infans.

Now what Cheese is wel made or otherwise, may partly be perceiued by this olde Latine verse. What cheese is best.

Non nix, non Argos, Mathusalem, Magdalaneue,
Esau, non Lazarus, caseus ille bonus.

That is to say, Cheese should not be white as Snowe is,

is, nor full of eyes as *Argos* was, nor olde as *Mathusalem* was, nor full of whey or weeping as *Marie Magdalem* was, nor rough as *Esau* was, nor ful of spots as *Lazarus*. Maister Tusser in his booke of husbandrie addeth other properties also of Cheese well made, which who so liketh may reade. Of this sort for the most part is that which is made about Banburie in Oxford shire: for of all the Cheese (in my iudgement) it is the best, though some preferre Cheshire Cheese made about the Nantwich, and other also commend more the Cheese of other Countries, but Banburie Cheese shall goe for my money, for therein (if it be of the best sort) you shall neither tast the renet nor salt, which be two speciall properties of good Cheese. Now who so is desirous to eate cheese, must eate it after other meate, and in a little quantitie. A peny weight according to the old saying is ynough, for being thus vsed, it bringeth two commodities. First it strengtheneth a weake stomacke; Secondlie it maketh other meates to descend into the chiefe place of digestion, that is the bottome of the stomacke, which is approoued in *Schola Salerni* in these words:

Cheese should be eaten after meate.

cap. 37.

Languenti stomacho, caseus addit opem,
Si post sumatur, terminat ille dapes.

But olde and hard Cheese is altogether disallowed, and reckoned in *Schola Salerni* among those ten maner of meates which engender melancholy, and be vnwholesome for sicke folkes, as appeareth before in the Chapter of Beefe, yet an olde hard Cheese is good for some thing, for Galen sheweth, that an olde Cheese cut in peeces, and sodden with the broth of a gambon of Bacon, and after stamped with a little of the broth, and made in maner of a playster, and laid to the ioint where the gowte is, will breake the skinne, and dissolue those hard knottes which the gowte causeth, which experiment he first proued himselfe, and was afterward vsed of others. Whereby it appeareth that olde Cheese, though it doe no good within the body, yet

cap. 7.

Lib. 10. *Simp.*

A good playster for the gowte made of an olde cheese.

it

it may doe good without. And surely for Students I thinke an old and hard Cheese is better in their cofers, than in their bellies: yet I knowe that labouring men eating it daily, feele no inconuenience thereby. But that is not to be meruailed, for (as I say often) Great labour ouercommeth all thinges, and that sorte of men haue commonly good stomackes: and so saith *Schola Salerni.*

Caseus & panis bonus est cibus bene sanis. cap. 37.
Si non sunt sani, tunc hunc non iungito pani.

And surely the state of bodie that many labouring men haue, is verie sound and perfect, and is named of Galen *absoluta* εὐεξία. And contrarywise the state of Students, I meane of those which be students in deede, and not loytering Lurdeines, I say the state of their bodies is rather κακεξία. For they be commonly *valetudinarij*, that is sickly, and therefore they haue more neede to forbeare such meates as be of hard digestion, and of euill nourishment, as hard Cheese and such like. As for rosted Cheese is more meete to baite a trap, to catche a mouse or a ratte, than to be receiued into the bodie, for it corrupteth in the stomack both it selfe and other meates, and sendeth vp ill vapours and fumes, which corrupt the breath. Some folkes by nature doe abhorre Cheese; which commeth of a naturall propietie of the stomacke, by reason of the temperature thereof, for that reason Galen yeeldeth, There is a certayne proprietie of Temperament in euery body which agreeth to one thing and disagreeth with an other. And againe he sayeth. There is a certayne naturall desire in euery parte. Hitherto of white meates. *Apho.* 3 *com.* 1. Rosted cheese. Why some by nature abhorre cheese. *Lib.* 1 *de temp.* *Lib.* 1 *de consu.*

Of Sauces. Chap. 198.

NExt after meates I haue thought good to speake somewhat of Sawces, because weake stomackes as bee commonly of students, doe neede oftentimes to be prouoked. Yet I will

not say much thereof, because the making of Sawces doth belong to the Cooke and not to the Phisition, and diuers meates require diuers Sawces, and diuers men haue diuers appetites, so that it were an infinite matter to discourse fully therein. But I will briefly set downe some things very profitable in this behalfe: which if Students shall followe, they shall finde thereby great commoditie touching their health. Of all Sawces those two are the best, which were commended by Socrates, as Tullie reporteth. That is, hunger is the sawce for meate, and thirst is the sawce for drinke. And thereof Tullie giueth two notable examples in the same booke, which I will recite in English. First of hunger, that it is the best sawce for meate, he prooueth by Ptolomæus King of Egipt in this manner. When Ptolomæus trauayled through Ægypt, he parted for a while from his companie, and went into a Cotage, and finding nothing there but browne bread, he thought that he neuer fed better in all his life. And that thirst is the best sawce for drinke, he prooueth by the example of Darius the great king of Persia, as followeth. When Darius flying from his enemies, in his thirst, had drunke foule water, and defiled with dead carcasses: he sayd that he neuer dranke better drinke in all his life: for why, he dranke alwaies before he was thirstie. To these may bee added that worthie apothegme of Dionysius King of Sicilie, mentioned by Tullie in the sayd booke: When Dionysius misliked the portage that were serued before him at the beginning of his supper, the Cooke which had made them sayd: it was no meruaile if they misliked him, for they wanted sawce. What sawce (quoth the King?) Mary sir, sayd the Cooke, they wanted labour, sweate, running, hunger, thirst: for with these things are the meates of the Lacedemonians sawced. So that hunger and thirst are the best Sawces for meate and drinke, and the meanes to get hunger and thirst, are exercise and abs-

Two principall Sawces. *Lib. 5. Tus.*

Two notable examples in two Kings of hunger and thirst.

These Lacedemonian sawces are good for such as feede at full.

abſtinence for a time. This did Socrates well perceiue the author of this golden ſentence, for as Tullie writeth in the foreſayd booke. When he walked apace vntill the euening, and one demaunded of him why he did ſo, he anſwered, that he procured hunger by walking, to the ende he might ſuppe the better. But this kinde of ſawce is naturall, and euery man doth bring it with him to the table: but there bee other ſawces which bee artificiall, of which I will ſet downe thoſe that bee moſt vſuall. How Socrates procured hunger.

Of Salt. Chap. 199.

THE ſawce moſt common of all other is Salt, which is ſo neceſſarie that wee cannot well liue without it: and therefore it is the firſt thing that is ſet on the Table, and ſhould bee laſt taken away, according to thoſe olde verſes mentioned by Arnoldus vpon *Schola Sal.* Cap. 52.

Sal primò poni debet, primoque reponi,
Omnis menſa male ponitur abſque ſale.

The neceſſitie of Salt in ſeaſoning of meates, and preſeruing of meates is ſuch, that almoſt it is vſed with euerie kinde of meate. The vertues thereof be chiefly two, in the Chapter aforeſayd. The firſt is, that Salt reſiſteth venime, by reaſon that it is a dryer. The ſecond is, that Salt maketh a mans meate ſauourie, which needeth no prooke. Theſe two properties are thus expreſſed in meeter in the ſayd Chapter: Two vertues of Salt.

Sal virus refugat recte, inſipidumq; ſaporat,
Nam ſapit eſca male quæ datur abſque ſale.

There bee two kindes of Salt in vſe among vs in England, that is, Bay ſalt, and white Salt, which is chiefly made in Cheſhire at the townes called the Wiches, where there bee certaine pits or welles of ſalt water, whereof by boyling they make the white Salt. And the ſame water is as good to powder any kinde of fleſh, as Byne: for (as I Two kindes of Salt vſed in meates.

haue heard them say that dwel about the Witches) within fower and twenty houres it wil powder beefe sufficiently. A great blessing of God to raise vp such springes for our vse so farre within the lande. There be also other sortes of Salt vsed in Phisicke, but not vsed in meates, wherefore I lette them passe. And although Salt doth make the meate more sauory, yet I aduise all studentes not to eate much Salte, nor Salte meates, for much Salte eaten (as it is sayd of old) will make one to looke old soone, and Salte meates hyde the discommodities aforesayde in the Chapter of Salt fishe. And this experiment I haue of my selfe, which peraduenture may doe others good, that being troubled with an Itche diuers yeares at Oxford, by forbearing Salt altogether & Salte meates I was cured thereof throwly within one yeare, and I was so precise in that poynt, that I would eate no Salt with an Egge, which at the first I thought vnsauorie, but afterward by vse it waxed pleasant ynough.

Of Vineger. Chap. 200.

THe second sorte of sawce which is in common vse, is Vineger, whose nature is to coole and bynde, as Dioscorides writeth. *Lib. 5. cap. 17.* It is good for the stomacke, and prouoketh appetite, and is very wholsome to bee vsed in the time of Pestilence. For (as Auicen saith) to vse Vineger with meat in time of Pestilence, is a good preseruatiue. *cap. 45.* In *Scho. Sa.* there bee fiue properties ascribed to Vineger. First, that it dryeth. Secondly that it cooleth. Thirdly, that it maketh leane. Fourthly, that it engendreth Melancholy. Fiftly, that it diminisheth seede of generation: all which properties are contayned in these verses following. *Cap 46.* Fiue properties of Vineger.

Frigidat & modicum: Sed plus desiccat acetum,
Frigidat emaceratj, Melanch. dat, sperma minorat.
Siccos infestat neruos, & pinguia siccat.

The

The laſt verſe ſheweth, that Uinegar hurteth the ſinewes, and maketh one leane, which is to be vnderſtode, if it be taken faſting, as I haue knowen ſome maidens to dринke Uineger next their heart to abate their colour and to make them faire, and ſometime to eate toſtes dipped in Uineger: but if it be often vſed, it will breede many inconueniences. One ſpoonefull of Uineger mingled with three ſpoonefuls of Roſe water, or for want of Roſe water with well water, is a good lotion to cleanſe the mouth and gummes from filth which corrupt the breath. There be two ſortes of Uineger in common vſe, that is to ſay, white and red. For the colour it maketh no matter ſo that it bee rightly made: for ſome vſe to mingle Ale and Wine together, and ſo to make Uineger, and ſome make it of Ale onely, giuing it a colour afterward with Turnſall, or ſuch like: but that is rather Aliger than Uineger, for right Uineger is made of Wine onely. And if any liſt to make a perfect kinde of Uineger, that is not onely toothſome but wholeſome alſo, let him take a galon or two of good Uineger, in ſome little barell or glaſſe, and put into it, for euerie quart of Uineger, one handfull of Roſe leaues, gathered before they bee fully budded forth, and withered halfe a day before vppon a faire boorde, put them into the Uineger, and ſtop vp the barrell or glaſſe verie cloſe with corke and clay, and ſet it ſo that the Sunne may haue power vppon it, but yet defended from the rayne, and let it ſtand ſo a moneth or ſix weekes, or longer, and at the ende of Sommer ſtraine the Uineger from the Roſes and keepe it for your vſe. Or if you would haue it ſtronger of the Roſes, ſtraine forth the olde Roſes, and put in freſhe oftentimes, or if you ſuffer the Roſe leaues to remaine all the yere in the Uineger it is not amiſſe, for they will not putrifie. After the ſame manner you may make Uineger of Giloflowers, which I haue ſpoken of before where I entreated of that flower. Likewiſe of Violets and ſuch like: but the Uineger of Roſes and Giloflowers is beſt,

A practiſe to make one leane and low coloured.

A good water to cleanſe the mouth.

Heliotropium

Roſe vineger.

Vineger of Giloflowres

Preseruatiues from the Pestilence.

and is in deed of great vertue, as well in meates as in medicines, especially against the Pestilence. And if a man cannot abyde to drink it, yet to drenche an Handkerchiefe, or such like cloth in it, and to smell to it is a good preseruatiue, or to heate a slate stone or other stone in the fire, and to powre Vineger vpon it, and to receiue the smoake or fume thereof with open mouth. Verivice.

Verivice, which is made of Crabbes pressed and strained, is like to Vineger in operation, sauing that it is not so strong. A posset or Sillibub made of Verivice, is good to coole a cholerick stomacke, and I haue knowen some to vse them in hoat Feuers with good successe, With Vineger also is made Oxymel, which is very good to open obstructions of the inner partes of the bodie, whereby Feuers may bee preuented which commonly procede of obstructions. It is to be made in this manner: Take a quart of faire water, a pinte of pure Honie, boyle them both together leasurely, alwayes scumming as froth aryseth. And when they are boyled to the thirde parte, that is to a pint, then put in of strong white Vineger, (if you can get it) halfe a pint, boyle them againe a little, and skumme it cleane with a Fether, then take it off, and vse it at your pleasure. This is named Oxymel *simplex*. Some put in Rosemarie at the first boyling, and so they make it more pleasant. But if you put in rootes of Persely and Fenell and their seedes, it is then Oxymel *compositum*, and is more effectuall in opening obstructions. Fernelius prescribeth as much Honie as water. Weckerus appointeth a pottell of Honie, a quart of water, and another of Vineger, to be made as afore is saide, so that you may follow whether author you will.

Oximel.

Li 7. de Meth.

Anti. lib. 2.

Of Mustard. Chap. 201.

The third sauce which is in common vse is Mustard, which as it procureth appetite, and is a good sauce with sundrie

ſundrie meates both fleſhe and fiſhe, ſo is it medicinable to purge the braine, as I haue ſhewed in the treatiſe of Herbes, which effect may eaſelie bee perceiued, by that if the Muſtard bee good, if a manne licke too déepe, it ſtraight way pearceth to the Brayne, and prouoketh néeſing, which extremitie may bee ſone holpen by holding bread at your noſe, ſo that the ſmell thereof may aſcende vp into the head, for that killeth imediatly the ſtrength of the Muſtard. The beſt Muſtard that I doe knowe in all England, is made at Tewkeſbery in Glocester ſhyre, and at Wakefielde in Yorkſhyre. Of the three foreſayd Sauces, Salt and Muſtard are hoat: but Muſtard much hotter than Salt, and Uinegar is colde, which difference muſt be applied to ſeaſons of the yere: for in hoat ſeaſons we ſhould vſe colde ſauces, and in colde ſeaſons contrariwiſe.

How neeſing proceeding of Muſtard may be holpen.

Of a Common ſauce. Chap. 202.

IN *Schola Salerni* is ſette foorth a common Sawce, to bee made with Sixe thinges, that is to ſay, with Sage, Salt, Wyne, Pepper, Garlicke, Percely, as apeareth by theſe verſes: *Cap. 22.*

Saluia, Sal, Vinum Piper, Allia, Petrocelinum.
Ex his fac ſalſa, ne ſit commixtio falſa.

But I doe not thinke that all theſe together ſhould be made in one Sauce, for that were but a mingle mangle in deede, and a ſweete ſauce for a ſicke Swine: but I doe take it that all theſe are good to bee vſed in common ſauces, eſpecially for the Wynter ſeaſon, becauſe they be hoate. Yet I doe knowe one Sauce which is common, and is verie good for diuers ſortes of meates, and that is Onyons ſliced verie thinne, ſayre Water and groſſe Pepper, for this Sauce, will ſerue verie well for Capon, Henne, Feſant, Partriche, or Woodcocke. The Onyons will doe the leſſe harme if they bee boyled in Water,

vntill they be in a manner dye, then may you put some of the dripping to them, and Pepper grosse beaten, for so it will serue also for a Turkye. But I will enter no farther into the art of Cookerie, lest some cunning Cooke take me tardie, and say vnto me as the Tayler said to the Shoemaker; medle no further but with the shooe. Wherefore of the goodnesse or substance of meates thus much. It followeth nowe that I speake of the quantitie of meates.

Of the quantitie of meates. Chap. 203.

Cap. 1.

THe second thing that is to be considered of meates (as appeareth by my diuision) is the quantitie, which ought of all men greatly to be regarded, for therein lyeth no small occasion of health or sickenesse, of life or death. For as want of meate consumeth the verie substance of our flesh, so doth excesse and surfet extinguish and suffocate naturall heat wherein life consisteth. So that the worde *Mediocre*, which Hippocrates applyeth to all those fiue things spoken of in this booke, must especially be applyed to meates, that is to say, that the quantitie of meate be such, as may bee well digested in the stomacke. That it be according to the nature of him that eateth, and not alwaies according to appetite. For the temperate stomacke only (which is rare to bee founde) desireth so much as it may conueniently digest. Contrariwise the hoat stomacke doth not desire so much as it may digest. The colde stomacke may not digest so much as it desireth. Wherefore, the surest way in feeding, is to leaue with an appetite, according to the olde saying, and to keepe a corner for a friende. Which also is approued by Hippocrates, where he sayth. The preseruatiō of health is, to rise from the table with an appetite, and to labor lustily.

Three differences of stomackes.

Epid. Sect. 4. Apho. 20.

Iuſtilye. The ſame alſo is taught in Eccleſiaſticus after this manner. How little is ſufficient for a man wel taught, and thereby he belcheth not in his chamber, nor feeleth any paine. A wholſome ſleepe commeth of a temperate bellie, he riſeth vp in the morning, and is well at eaſe in himſelfe: but paine in watching and cholericke diſeaſes, and paines of the bellie are with an vnſatiable man. This rule although it be very harde, (for hardly may a man withhold his handes vntill his belly be full) yet I aduiſe all men as much as they may to follow it, and to beare well in minde theſe two latin verſes following:

Two chiefe points of preſeruing health. *Cap* 31.

Pone gulæ metas, vt ſit tibi longior ætas,
Eſſe cupis ſanus? ſit tibi parca manus.

Two verſes to be followed of all that would liue in health.

That is to ſay, vſe a meaſure in eating that thou mayſt liue long: and if thou wilt be in health, then hold thine handes.

But the greateſt occaſion why men paſſe the meaſure in eating, is varietie of meates at one meale. Which fault is moſt common among vs in England farre aboue all other Nations. For ſuch is our cuſtome by reaſon of plentie (as I thinke) that they which be of habilitie, are ſerued with ſundry ſortes of meate at one meale. Yea the more wée would welcome our friendes, the more diſhes we prepare. And when we are well ſatiſfied with one diſh or two, then come other more delicate, & procureth vs by that meanes, to eate more than nature doth require. Thus varietie bringeth vs to exceſſe, and ſometimes to ſurfet alſo. But phiſicke teacheth vs to feede moderately vppon one kinde of meate onely at one meale, or at the leaſtwiſe not vpon many of contrarie natures. Which the Poet Horace notably declareth in this maner.

Varietie of meates, bréedeth exceſſe and ſurfet.

Ser. li. 2. Sa. 2.

Drantes verſes.

Now liſten well, how greate the fruites of ſparing dyet be,
Firſt good for health, for this thou muſt perſwade thy ſelfe with me:
That many thinges annoyeth man, and meates do much offende,
Though they be pleaſant, yea & good, yet, when thou doſt thē blend,

As fish with fowle, roſt meates with boyld, to choler goes the fatte,
The moyſt to flewme, for ſtomack flewme a gueſt is moſt vnmeete.

An experiment to make one ſleepe.

And thus much I can teſtifie of mine owne experience, that a man who was before verie groſſe and fatte, by feeding vppon one diſhe onely at one meale, and drinking thereto but ſmall drinke, within a peare or two became ſlender. Alſo an other I knewe, that by eating one meale onely in one day, though diuerſe ſortes of meates, was made thereby much ſmaller. But hereof we haue no better a proofe than is in the Vniuerſities of Oxford and Cambridge, where the Studentes haue commonly but one kinde of meate at a meale, and doe liue and like very well therewith, and be for the more part as cleane men of perſonage, as lightly may be ſeene. Yet I condemne not varietie of meates, eſpecially with vs in England that be daily accuſtomed thereto, ſo that there be no great contrarietie betweene them, as there is betweene fiſhe and fleſh, betweene Martilmas Beefe and Chickens, and ſo that we exceed not the meane in eating: for exceſſe bringeth ſurfet, ſurfet bringeth ſodaine death often times, as Galen ſheweth. The reaſon is alleadged in the ſame place. When the Bowels are filled with meate and drinke aboue meaſure, it is danger, leaſt that they breake, or naturall heat be quenched and ſuffocate. This diſeaſe, (I meane ſurfet) is very common. For common is that ſaying and moſt true. That mo die by ſurfet thā by the Sword. And as Georgius Pictorius ſayeth, all ſurfet is ill, but of breade worſt of all. And if nature be ſo ſtrong in many, that they bee not ſicke vppon a full gorge, yet they are drouſie and heauie, and more deſirous to ſlepe than to labour, according to that olde meeter, when the belly is full, the bones woulde be at reſt. Yea the minde and witte is ſo oppreſſed and ouerwhelmed with exceſſe, that it lyeth as it were drowned for a time, and vnable to vſe his force. Which thing the Poet Horace worthilie ſetteth forth in the forelayde Satyre as followeth:

Lib. 1. Apho. 3.

Dialo. 3.

A full bellie is vnfit for ſtudy.

Thou

Thou seest how pale all men doe rise from suppers late at nighte.
Againe the corpes charged with excesse, doth ouer charge the minde,
Abandoning to earthly thinges the soule of heauenly kinde.
The temperate may soone dispose his membres to their rest,
And rise againe deliuerly, to labour quicke and prest.

Wherefore I counsaile all studentes to followe the aduise of the Poet Ofellus, mencioned by Horace in the sayd Satyre, in these wordes.

Learne abstinence, O learne of me, not when your paunche is full,
Or when with grosse vpslinging fumes, your sight is masd and dull,
Or when your luste leanes to the woorst, and will not brook the best,
Come soberly, not ouercharged, with in mayls all at rest.
Some thing to say, the wastful wombe doth plague & kill the braine,
As that Iudge doth his countrey hurte, who gapeth after gayne.

And Tullie himselfe is of the same minde, where hee sayth: We can not well vse the minde, when we be full of meate and drinke. And in Cato *maior* hee sayeth, So much meate and drinke must bee taken that the strength may bee refreshed and not oppressed. But that the quantitie of meate may bee fully declared, it is necessarie that I propose three sortes of diet prescribed by Phisitions as well in health as in sickenesse. Which be, a full dyet, a meane dyet, a slender dyet. Or if you will applie it to meates, much enough, enough in a meane, and little enough. The full dyet doth not onely susteine the strength of the bodie, but also encreaseth it. The meane dyet, doth onely preserue the strength and maintaine it. The slender dyet doth abate and diminish it. The full dyet (for example sake) may bee such, as is vsed at Oxforde vppon gaudie daies. The meane diet, such as is vsed commonly. The slender dyet, such as is vsed vppon fasting nightes, as a little breade and drinke and a fewe raysons or Figges. Now as the meane is best in all thinges, so in dyet, as Hippocrates teacheth, Not fulnes, nor hunger, nor any thing else exceeding

Lib. 5. Tus. Two notable sayinges of Tullie touching the quantitie of meates.

Three sortes of diet.

Lib. 2. Apho. 4.

natures measure is good: for all excesse is against nature. Yet if a man shall decline from the meane toward either of the extreames (for it is very hard alwaies to hold the meane) it is better in health to decline to a ful dyet than to a slender, so it be not a plaine surfet. For so teacheth Hippocrates: Euery offence in dyet is wont to bee more greeuouse in a slender dyet, than a full dyet, and for the same cause, a very spare, precise, and exquisite dyet is not so sure for them which bee in health, because the breaking thereof is more greeuous. So that in health we should keepe no precise dyet, but alwaies seeke to augment the strength of the body, by a full dyet, or at the least wise to maintaine it by a meane dyet, and in no wise to diminish it by a slender dyet. And this is the cause (in my iudgement) why some men obseruing no dyet at al, be more healthfull and stronger, than those who tie themselues continually to certaine rules in dyet, because in them, nature beeing stronger is able to withstand any sicknes, by expelling the cause thereof. Yet in sickenesse sometimes, a slender dyet is necessarie, especially in sharpe diseases, as Hippocrates teacheth. And in long sickenesse the meane dyet is to be vsed, as well as in health. For otherwise the strength of the pacient were not able to endure till the ende of the sickenesse. But in a sickenesse that will ende within three or foure dayes we should vse a dyet which Galen calleth in his commentarie vpon the foresaid Aphorisme *Summa tenuis victus*, that is to eate nothing at all, or else, but a litle melicrate: and surely this kinde of dyet is good in some diseases, and I haue knowen many that haue driuen away sickenesse by fasting. That is to say, by eating nothing for a time, which is named in latine *Inedia*. And for this cause (as I thinke) that auncient Phisitian Thessalus, mencioned of Galen, first deuised this *Diatriton*, that is to say, three daies abstinence, for his patients, whom notwithstanding Galen refuteth in the same place, because he vsed it in long diseases, & by that meanes brought

1. *Apho.* 5.

Diet in sickenesse.
1. *Apho.* 4.

Fasting driueth away sickenesse.

Lib 4 *de meth. med. cap* 4.

brought his patients to vtter weakenesse. Wherefore he concludeth, that the Phisition in dyeting should regarde chiefly two things: That is to say, the force of the sicknesse, and the strength of the partie that is sicke, and thereafter to prescribe lesse or more to bee receiued. More shall be sayd touching this poynt, where I shall entreate of custome, time, and order. Now if a man being in health, take more than nature may well beare, let him follow the counsaile of Iesus Sirach. If thou feele that thou hast eaten too much, arise, goe thy way, cast it out of thy stomacke, and take thy rest, and it shall ease thee, so that thou shalt bring no sickenesse vnto thy bodie. *cap.* 31.

How surfet may be eased.

Of Qualitie. Chap. 104.

THE third thing that is to bee considered in meates, is the qualitie, that is to say, the temperature or state thereof: As whether it be hote or cold, moyst or drie, grosse or fine, thicke or thinne, which is greatly to bee regarded both in health and sickenesse. For in health such meats should be vsed, as be like in temperature to the bodie. As to them whose naturall complexion is moyst, as is of children, ought to bee giuen meates that bee moyst in vertue or power. And to them whose naturall complexion is drie, ought to be giuen meates drie in vertue or power. Contrariwise, to bodies vntemperate and in sickenesse, such meates or drinkes are to be giuen, which be in power contrarie to the distemperance. As to them which bee verie cholericke or sicke of a feuer, should be giuen moyst meates and cooling. For true is that saying of Galen, Euery thing is encreased and nourished with his like, and is destroyed and corrupted by the contrarie: therefore the preseruation of health is wrought by things like, and diseases are cured by the contrary. Whereof springeth that common rule, that contraries are cured by their contraries. But here we must take heede that the

The qualitie of meates.

De inequa. mu. cap. 6.

meates doe not much exceede the distemperature of the bodie: as those doe which be named medicinable meates, as hote Wines, Pepper, Garlicke, Onyons, and such like. For these being hote and drie farre aboue the meane, if they be giuen to a cholericke person, they be very noysome, because they exceede the iust temperature of mans bodie in that complexion. But to them which bee flegmatike they be oftentimes wholesome. Contrariwise cold water, colde herbes, and colde fruites moderatly vsed, be wholesome to cholericke bodies, by putting away the heate exceeding the naturall temperature. But to them which be flegmatike, they be vnwholesome, and do bring into them distemperature of cold & moyst: but what meates be hote or cold, moyst or drie, grosse or fine, thicke or thin, may be learned by perusing ỳ treatise before, concerning meats of al sorts.

Of Custome. Chap. 205.

THE fourth thing that is to be considered in meates is custome. Which is of such force in mans bodie both in sickneſſe and in health, that it counteruaileth nature it selfe, and is therefore called of Galen in sundrie places, an other nature. Whereof he giueth a notable example, where he sheweth that an olde woman of Athens vsed a long time, to eate Hemlocke (which is a ranke poyson) first a little quantitie, and afterwarde more, till at length she could eate so much without hurt as would presently poyson another. The like storie is tolde by Albertus magnus, where he declareth that a childe by long vse and custome would eate Spiders out of the wall without any harme: Notwithstanding that Spiders (as all men doe knowe) are a present poyson. So that custome in processe of time may alter nature and make that harmeleſſe, which is otherwise hurtfull. And in meate and drinke euery man feeleth in himselfe, that whereunto he hath beene of long time accustomed, though it bee not so good as other, yet doth it lesse harme than that whereunto hee is not vsed.

Lib. de Com.

Lib. 3 Simp.

Two meruelious examples of poyson eaten without hurt.

Lib. de Secret.

Custome in meate and drinke.

2. Apho. 50.

And

And this is approued also by Hippocrates, Those things which haue bene long vsed, although they be worse, yet they greeue vs lesse, than things vnwonted. Therefore it is good sometime to chaunge custome. Custome also bringeth liking, and liking causeth good concoction. For what the stomacke liketh, it greedily desireth: and hauing receiued it, closely inclooseth it about vntill it bee duely concocted. Which thing is the cause that meate and drinke wherein wee haue great delight, though it bee much worse than other, yet it doth vs more good. Which Hippo. also teacheth. Somewhat worse meate and drinke, so it be to our liking, is to be preferred before meate and drinke which is better, but not so delightfull. Which is not so to bee taken as many Phisitions doe thinke, as if it were lawfull for them to suffer their patients to haue whatsoeuer they desire, although it be contrarie to their disease. But it is ment conditionally, as Hipp. teacheth, to wit: If it hurt little, and that hurt which is, may easely be remedied. And of what force custome is in labour, Hipp. teacheth, They that be accustomed to daylie labour, though they bee weake or olde, doe more easely abide their wonted exercises, than they that be vnwonted, although they bee young and strong. And this is the cause that Craftsemen and Husbandmen, although they bee olde and weake, can doe that which stronger and yonger men, being not so inured, may not do. As a feeble old Milner to lift a great weightie sack, an old Smith to weald & labour with a greater hammer, than a younger man not thereto accustomed. Wherefore whosoeuer will be strong and able to endure labour, must accustome himself to labour. Custome likewise is of great force, in sleeping and waking, and other things called not naturall, which I shall entreate of hereafter. Good therefore is that counsaile in *Schola Sal.* cap. 55.

2. *Apho.* 38.

Epid 6. *Sec.* 4. *Apho* 7.

2. *Apho.* 40. Custome in labour.

Omnibus assuetam iubeo seruare dietam,
Approbo sic esse, nisi sit mutare necesse.

Where

Where it is to bee noted, that ſometime cuſtome is to be chaunged if neceſſitie ſo require. Neither is it good for any man that is in perfect health, to obſerue any cuſtome in dyet preciſely, as Arnoldus teacheth vpon the ſame verſes in theſe words: Euery man ſhould ſo order him ſelfe, that he might bee able to ſuffer heate and colde, and all motions, and meates neceſſarie, ſo as he might chaunge the houres of ſleeping and waking, and his dwelling and lodging without harme: which thing may be done, if wee be not too preciſe in keeping cuſtome, but other whileuſe things vnwonted. Which ſentence of Arnoldus agreeth very well to that of Cornelius Celſus: He that is ſound and in good health, and at libertie, ſhould binde himſelfe to no rules of dyet. To need neither Phiſition or Chirurgion, he muſt vſe a diuers order of life, and bee ſometimes in the countrie, ſometime in the towne, ſometimes hunt, and ſometime hawke. But ſome man may demaund of me, how this may agree with that ſaying of *Scho. Salerni:*

Si tibi deſiciant medici, medici tibi fiant,
Hæc tria, mens hilaris, requies, moderata dieta.

Wherevnto I anſwer, that a moderate diet is alwaies good, but not a preciſe diet: for a moderate diet is, as Terence ſpeaketh in Andria, to take nothing too much: which alwaies is to be obſerued. But if a man accuſtome himſelf to ſuch meates or drinkes, as at length will breede ſome inconuenience in his bodie, or to ſleepe, or to watch, or any other thing concerning the order of his life, ſuch cuſtome muſt needes bee amended and chaunged, yet with good diſcretion, and not vpon the ſudden: becauſe ſudden chaunges bring harme and weakeneſſe, as Hippo. teacheth. He therefore that will alter any cuſtome in diet rightly, muſt do it with three conditions, which are expreſſed by Hip. Chaunge is profitable, if it be rightly vſed, that is, if it be done in the time of health, & at leiſure, and not vpon the ſudden. And thus much of cuſtome.

A diet for healthy men.

Lib. 1. Men in perfect health ſhould keepe no preciſe order in diet.

cap. 1.

How a cuſtome in diet may be changed without harme.

6. Epiſt. Sect. 3.

Lib. 2. *Vict. acut. cap.* 18.

Of

Of Tyme. Chap. 206.

The fifth thing that is to be considered in meates, is the time, which standeth chiefly in three poynts, that is to say: Time of the yeere: Time of the day: Age of the partie. Concerning times of the yeere, no better counsaile can be giuen, than that of *Schola Salerni*. *cap.* 29.

Temporibus veris, modicum prandere iuberis,
Sed calor æstatis, dapibus nocet immoderatis.
Autumni fructus, caueas ne sint tibi luctus.
De mensa sume quantum vis tempore brumæ.

For the better vnderstanding whereof, it is necessarie, that wee knowe the foure seasons of the yeere, and their temperature. That is to say, the Spring time, Summer, Autumme, or fall of the leafe, and Winter. The Spring time beginneth in March when the Sunne entreth into *Aries*, and is in temperature, not hote and moyst after the olde opinion, but in a meane without all excesse, as Galen proueth: and the equall mixture of the foure qualities in it, to witte, of heate and colde, moyst and drith, is the cause both of the meane temperature, and also of the wholesomnesse thereof: for of all seasons of the yeere, the Spring time is most wholesome, as Hipp. teacheth. Yet it cannot be denyed, but that the beginning thereof doth participate with Winter, and the ende with Summer. Wherefore in the beginning of the Spring, the diet should bee according to Winter. And in that sense Hipp. ioyneth Winter and the Spring together in like diet. The stomacke is hottest, and sleepe longest in the winter, and at the Spring of the yeere. Wherefore then more meate should bee giuen, for naturall heate is stronger, and therefore requireth more plentifull nourishment. But *Schola Sal.* in the first verse aforesayd, meaneth the latter part of the Spring, wherein wee should eate but a little meate, much like as in Summer, yet not so much as

The foure seasons of the yeare.

Lib. 1. *de temp. cap.* 4.

3. *Apho.* 9. *Ver saluberrimum & minimè exitiosum.*

1. *Apho.* 15.

The dyet of the springe time.

in Winter, nor so little as in Summer. But as the time is temperate: so then to vse a temperate diet. And that which we doe eate at that time especially, should be of good nourishment, because then bloud chiefly encreaseth, and such meates, such bloud: and such bloud, such state of bodie. Now what meates be of best nourishment, I haue declared before, and here agayne I say, that generally flesh is of greater and better nourishment than fish, because the nourishment which fish giueth is colde and moyst: As Fuchsius teacheth.

Lib. 2. inſti. Sect. 2. cap. 9.

Of Summer. Chap. 207.

SUmmer beginneth in June, when the Sunne entreth into Cancer. This season is naturally hote and drie, because therein heate exceedeth colde, and drinesse moysture. In this time of the yeere by reason of the heate of the ayre without, the poares of the bodie are more open, whereby the spirites and naturall heate are the more resolued and wasted, and by that meanes the vertue digestiue is infeebled, so that the stomacke and inner parts are not then so well able to digest as at other times. Wherefore to eate much meate in Summer is hurtfull, according to the second verse, *Sed calor aſtatis, &c.* But we must eate a little at once and often, as Galen teacheth: because wee neede more often nourishing, being then the more consumed through openesse of the poares, and because our strength is more resolued. And that which we eate should bee rather boyled than roysted. Potage or brothes made with colde herbes, as Lettuse, Endiue, Succorie, Violets, are then good to be vsed. Drinke in more abundance, Wine alayed with water, to hote complexions much, to colde natures lesse.

The best dyet in Summer.

1. Apho 7. Aeſtate ſape & parum dandum.

In Sommer drinke much and eate little.

Of

Of Autumne. Chap. 208.

AUtumne, or the fall of the leafe beginneth in September when the Sunne entreth into *Libra*. This season of the yeere is variable, and the ayre chaungeable in heate or colde. Wherefore it is not colde and drie after the olde opinion, but of vnequall temperature as Galen proueth. And the distemperature therof is the very cause, that maketh Autumne so full of sickneſſe: as he auoucheth in the same place. The diet most conuenient for this season is to eate somewhat more in quantitie than in Summer, and more often rosted meates, and to drinke some deale lesse and a litle stronger. And especialy wee must beware of Sommer fruites, which are most plentifull at this time of the yeare, for as much as they make vll iuice and winde in the bodie. But howe they may be eaten with least hurt, I haue shewed before in the treatise of fruites.

Lib. 1. de temp. cap. 4.

Dyet in Autumne.

Of winter. Chap. 209.

WInter beginneth in December, when as the sunne entereth into Capricorne. This season by nature is colde and moyst, for therein colde doth surmount heate, and moysture drought, by reason whereof, the heat of our bodies within is greater, & the vertue digestiue stronger: for the coldneſſe of the ayre without, enuironing our bodies about, must needes keepe in, and vnite and fortifie the inward heate, (*ex antiperistasi*) as the Philosopher speaketh, that is to say by position of the contrarie. wherefore digestion being stronger, one may eate as much as he wil, that is to say, more than in anie other seasons, and not onlie more, but also meates of a more grosse substance: as Biefe, Porke, and such like, because our strength is great. And this also is approued by Hip. In winter, and at the spring the stomacke is hoate, &c. aleaged before

in the ſpring. And meates roſted are more conuenient for this time than ſodden, & flesh and fiſh powdred, is nowe better than in ſummer. As for herbes and fruites (eſpecially rawe, at all times are to be refuſed. Drinke in winter ſhould be ſtronger, yet taken in litle quantity, becauſe of the moyſtneſſe of the time. Hip. briefelie ſetteth downe the dyet of all ſeaſons of the yeare. In Summer and Autumne much meate is not good. In winter it is good, yet ſomewhat leſſe at the ſpring. Thus much concerning times of the yeare.

1. *Aphor.* 18.

Of the times of the day. Chap. 210.

COncerning times of the day, vſual to eate and drinke, which we call meales, they are diuers in diuers countries. But here in England commonly three, that is, Breakefaſt, Dinner, and Supper: which I ſpeake of in order as they be propoſed, if firſt I giue foorth that notable caueat, which is in *Schola Sal.* alwaies to be obſerued before wee take anie ſuſtenance: So that it is, as it were a preparatiue to meate.

cap. 9.

Tu nunc quam comedas, ſtomachum ni noueris eſſe
Purgatum, vacuumq; cibo, quem ſumpſeris ante.
Ex deſiderio id poteris cognoſcere certo.
Hæc ſunt ſigna tibi, ſubtilis in ore dieta.

In which verſes, two thinges are chiefely to bee noted. Firſt if the ſtomacke bee oppreſſed with ill humours, that we eate nothing vntill they be auoyded. And whether or no there bee corrupt humours in the ſtomacke, it is to be knowen by belching, as Galen teacheth: and ſuch ill humours as be in the ſtomacke, may beſt be auoyded by vomite and ſieges, as Galen ſheweth. And for the one practiſe, that is by vomite, what eaſe it worketh to a cholericke ſtomacke, I my ſelfe haue prooued theſe many yeares, following therein the counſaile of Galen, where hee alloweth the aduiſe of auncient Phiſitions touching vomite

Lib. 1. *cap* 4. *de locis aff.*

Lib 3. *de San.* 2. *cap.* 9.

Lib. 5. *cap.* 4. *de Vſu par.*

vomit to bee vsed once or twise euery moneth, not fasting but after meat, pease & such things eaten before, as be sharp and clensing. But I vse it commonly at the Spring or fall of the leafe, and no oftener except great occasion offered, because often vomiting weakeneth the stomack, and filleth the head with vapours. And how vomit may most easily be procured, I haue shewed before, where I spake of Oliues. The second thing to be noted in the verses aforesaide, is, that we eate not againe, vntill the meate eaten before be first concocted, and auoided out of the stomacke: for otherwise the one will let the concoction of the other, and breede great crudity in the body, which is the originall of the most part of diseases. Now to knowe when the stomack is voide of the meate before eaten, the chiefest token is hunger, which if it be a true hunger, riseth by contraction of the veynes, proceeding from the mouth of the stomacke, for want of meate, for so Leonardus Fuchsius teacheth in these wordes. True hunger riseth of the feeling of want, when the veynes doe drawe from the stomack, as if they did milke it or sucke it. Also an other signe of emptinesse of the stomack is shewed in the last verse, to be slender vpet, before going. For when appetite followeth vpon small sustenance taken before, it is a plaine token that digestion is ended. These things being obserued, and exercise vsed according to the order set downe vpon the worde (labour) I say with Master Eliot that worthy and worshipfull Knight, that in England men and women, vntill they come to the age of fourtie yeres, may well eate three meales in one day, as breakefast, dinner and supper, so that betweene breakefast and dinner be the space of foure houres at the least: for foure houres is the due time alligned to the stomacke for the first concoction: And betweene dinner and supper sixe houres, and the breakefast lesse than the dinner moderate, that is to say lesse than satietie or fulnesse of belly, and the drinke thereunto measurable, according to the drynesse or moystnesse of the meate. But touching breakefasts,

Hunger is the best token of an empty stomacke.

What hunger is and how it commeth. *Instit. lib. 1. Sect 7. cap 5.*

English folkes may eate three meales a day.

Whether breakefasts are to be vsed in England.

fasts, whether or no they are to be vsed, it may be some question, because they are not mentioned in Galen and other auncient authors of Phisicke, neither are they appointed by order of the Vniuersities, but onely two meales of the day spoken of, which be dinner and supper. But to this question the aunswere of Hippocrates may suffice: It is to be considered, whether we must eate once or twise, or more often in a daye. And herein we must respect the time, the country, the age and custome. And doubtlesse the temperature of this our Countrey of England is such, (as I haue shewed in my Preface) that our stomackes for the more part are hotter by reason of the coldenesse of the Clime, and therefore may digest better, and naturally require more meate, and sooner, than other nations that inhabite hotter Countries: wherefore I thinke it good for Englishmen not to bee long fasting, if their stomackes bee cleane and empty, least that happen to them which Galen speaketh of, That the stomack for want of meate draw vnto it corrupt humors, whereby hapeneth headach, and many perilous diseases, for true is that saying of the Phisicians, To suffer hunger long, filleth the stomack with ill humours. But if the stomack be vncleane, it is better to refraine than to eate, for true is that saying of Hippocrates: how much the more you feede vncleane bodies, so much the more you hurt them. But when the stomack is clensed after that manner before mentioned, then may you eate safely. And for breakefast (as I thinke) those meates be most conuenient, especially for students, which be of light digestion, as Milke, Butter, Egges, and such like. Howbeit herein appetite and custome beare greate sway, as they doe in euery part of dyet. And if nothing else be to be had, I thinke it better to take a little breade and drink, that the stomack may haue somewhat to worke vpon, than to be altogether fasting vntill noone. Yet I know there is great differeance among men in this respect, and some may better bide without meate than others may,

1. *Aphō.* 17.

Lib. 3. *cap.* 13. *de natu. fa.*

1. *Apho.* 10.

Breakefast meates for students.

which

which Hippocrates notably setteth sooth. Olde men not decrepite may best abide fasting, and next vnto them: such as be of middle age: but yong men woorst: and children least of all: especially those that bee of a sharpe and liuely nature. Children then and young men vntill they come to the age of fiue and thirty may not bee long fasting without inconuenience. Men of midle age, that is from fiue & thirty to fourty yeres may better beare it, for so constant age is to be taken in Hippocrates & Galen as Fuchsius sheweth. Olde men being not decrepite, that is to say, from 50. to 70. yeares, may best of all abide fasting, but after seuentie yeares they are to bee dieted as children. For old men be twise children, as the olde prouerbe is. But some doubt may bee made what the word (fasting) should signifie in Hippocrates, whether or not it be to be taken as the Diuines vse it, that is, for abstinence from flesh, taking but one meale a day, and in the morning and euening in stead of breakefast and supper, to vse bread and drinke, which kinde of fasting is some punishment to the body, and subdueth the flesh (as I thinke) if it be rightly vsed, and the right vse is this, that no more be taken then is conuenient and sufficient to keepe strength. They therefore that fill their bellies with bread and drink, or with fish, or with white meates, or with other things being not flesh, yet perchaunce more delicate, doe not fast, but breake their fast, according to that saying of Saint Augustine, they that so refrayne from flesh that they prouide other meates more delicate and costly, are much deceaued, for this is not to keepe abstinence, but to imitate riotousnesses. He therefore that will fast in deede, let him fast after the manner that Gregory hath described. Abstinence is, not to preuent the time of eating, as *Jonathas* did by the hony comb: not to seeke more dainty meates, as the Israelites did in the wilderneſſe: not to dresse meates more finely, as the sonnes of Ely dyd in *Silo*: not to seeke superfluitie, as the Sodomites did.

1. *Apho.* 13 Who may best abide fasting.

Lib. 1. *instit. Sect.* 3. *cap.* 5.

How fasting is to be vsed.

This

This kinde of fast may well be called frugalitie, and is in a familie a great reuenewe, and must be obserued aswell in drinke as in meate. For he that doth abstaine from the one and not from the other, doth fast no more than a swine, that leaueth not drinking vntil his belly be ready to breake. Wherefore this fast is well defined by Fernelius in this manner: A sparing not onely of meate, but also of drinke, which more and sooner filleth the bowels and veines than meate, and troubleth them more. But in the foresaid Aphorisme (as I suppose) Hip. meaneth that abstinence, which the Latines call *Inediam*, or *Famem*, which is a forbearing to receiue anie meat or drinke at all, which sometime is necessary aswel in sicknes as in health, and is named of Hip. the most slender diet, and is to be vsed in verie short sicknes, and not onely preuenteth, but helpeth many maladies. For if it be moderatly vsed, and according to age, time of the yeare and custome, it is next in force to bloud letting, and worketh like effect in processe of time, as Fernelius declareth at large, for it abateth the bloud, it concocteth rawe humours, it expelleth all manner of excrements, and is especially good for them which haue verie moyst bodies, becausе it drieth. And for that cause is reckoned in *Schola Sal.* for one of those seuen thinges which cure the Rheume.

Lib. 2 meth. me. cap. 22. The definition of a true fast.

Inuidia

Lib. 2. meth me. cap 20,

cap. 82.

Ieiuna, vigila, calleas dape, tuque labora,
Inspira calidum, modicum bibe, comprime flatum.
Hæc bene tu serua, si vis depellere rheuma.

Seuen thinges good for a Rheume.

That is to saie, Abstinence, watching, Hoat meates, much labor, Hoat ayre, little drinke, staying of the breath, helpeth the Rheume.

Besides all this (*Inedia*) is a present remedie for repletion or satietie, when more meate is receiued, than the nature of the bodie may beare, for it is one kinde of euacuation, as Galen sheweth vppon Hip. yet it auoydeth (*ex accidente*) and not (*per se.*) For nature by this meanes being disburdened as it were, from all other actions, and

A remedy for a surfet. 2. *Apho.* 17.

set

set at full libertie, vseth all her power in digesting and expelling, whereby sometime it commeth to passe, that the Bellie is losed of it selfe, and vomite breaketh foorth, and the vrine is more abundant, & the superfluities of the braine fall downe, and such excrements as be a farre off from the vsuall waies of euacuation, be despatched by the poares of the bodie. All these benefites aforesaid, we may receiue by moderate abstinence, but if it bee aboue measure, the moisture of the body is thereby withdrawne, & consequently the bodie drieth and waxeth leane, and naturall heate by withdrawing of moysture is too much incended, and not finding humor to worke in, turneth his violence to the radicall or substantiall moisture of the body, & exhausing that humor, bringeth the bodie into a consumption. Notable therefore is the saying of Hip. Neither fulnesse, neither hunger, nor anie thing els which exceedeth natures measure is good. And so I ende touching fasting and breakefast.

The commodities of Abstinence.

2. Apho. 4.

Of Dinner. Chap. 211.

When foure houres be past after breakfast, a man may safelie take his dinner, and the most conuetient time for dinner, is about eleuē of the clock before noone. Yet Diogenes the Philosopher, when hee was asked the question what time was best for a man to dine, he answered, for a rich man when hee will, but for a poore man when he may. But the vsuall time for dinner in the Uniuersities, is eleuen, or els where about noone. At Oxford in my time they vsed commonly at dinner, boyled Beefe with pottage, bread and beere and no more. The quantitie of Beefe was in value an halfepenie for one man, and sometimes if hunger constrained, they would double their commons. This dyet, to eate but one kinde of meat at a meale, & that lesse than fulnesse of the Bellie, although

Dinner time.

Diogenes answere touching dinner time.

Oxford dyet for dinner.

it seeme verie slender, yet it is verie wholsome, and good for students like well therewith, and in deede it is the diet that Phisicke most alloweth. For as (Plinie writeth. One kind of meate is best, varietie of meates are hurtfull, and sauces are worst of all. And reason may perswade a man that sundry meates being diuers in substance & qualitie, (that is to say) some grosse and hard to digest, some fine and easie to digest, some hoat, some cold, some moyst, some drie, must needs worke great trouble in the stomack. Neither may they be well digested at one time, for as much as they require diuers operations of nature, and diuers temperatures of the stomacke. Notable therefore is that saying of Auicen, There is nothing worse, then when many and diuerse sortes of meats be taken together, and the time of eating is longer then it shoulde be: for by that time the last meat commeth, that which was first receiued is somewhat concocted, so that all is not digested in like sort, wherof much sicknes ariseth proceeding of contrarie humors. Hereby we may vnderstand, that it is not onely hurtfull to feed on sundrie meats at one meale, but also to prolong the time in eating two or three houres, with talking and telling of tales, as our manner is here in England at great feastes. But an houre spare by iudgement of Arnol. is a sufficient time for one meale. And in the Vniuersities commonlie lesse time will serue, for as it is an olde prouerbe. A short horse is soone curried. But the Archbishop of Yorke, of whom D. Wilson speaketh in his Rethoricke, farre exceeded this time, for as the Italian merily construed it, this great Prelate satte three yeares at dinner. And in times past, when Prelates were Princes, I meane before the suppression of Abbies, as their fare was great, so they sat a great while at meate. And at this day, such as be of great estate, Ecclesiasticall or Temporall, they may by authoritie sitte so long in the glorious Chariot of intemperance vntil they be caried as prisoners into the Dungeon of surfet, where they shall be fettered with

To eate one onely kinde of meate at a meale prooued to be the best dyet. *Lib. 11. cap 52*

3. 1. doc. 2. ca. 7

An houre is a sufficient time for dinner. *Schola. Sa. ca. 6*

Long sitting at meate is hurtfull.

with Gowtes, racked with Feuers, pierced through with Pleurisies, strangled with Squinances, and finally cruellie put to death oftentimes in youth, or in the flower of their age, when they woulde most gladlie liue. But herein I speake against mine owne profite, and the commoditie of al them that profesle Phisicke, for intemperance is the Phisitions nurse. But for my part I had rather be without sucke, than that anie man by his intemperate feeding should haue cause to see me, or seede me: and to that end, I haue with my greate trauaile written this whole Booke. Wherefore I aduise all men not to linger the time long in eating or drinking superfluouslie, but to haue alwaies in minde that golden verse.

Three concoctions, and three preparations of the meate receiued.

Esse decet vinas, viuere non vt edas.

Man seeds to liue, and liueth not to seede. Yet a reasonable time to eate in is necessary, for to eate ouer greedily, and to snatch vp our meat hastilie, is hurtfull and hindereth concoction, and to chewe our meat well, and to swallowe it downe leysurelie, is a great furtherance to the well digesting of the same. And in deede, it is the verie end and purpose why the teeth were ordained. For as there be three concoctions, the First in the stomacke, the Second in the Liuer: the Third in euerie part of the bodie. So there be three places of preparation, the mouth to prepare the meate for the stomacke: The veines called (*Miseraica*) to prepare for the Liuer: & the vttermost veynes of euerie member, to prepare for nourishment of the partes themselues. Wherefore a dinner while must needes bee had. And to sit a while after dinner is not vnwholsome, according to that old English saying: After dinner sitte a while, and after supper walke a mile. Yet in *Schola Sal.* it is counted wholsome, to rise after meate, that is to stirre and walke a little after meate, that thereby the meate may descend to the bottome of the stomacke. Both may be done conuenientlie: for it is no good manner to rise vp from the table eating, or to rise vp by and by after meat is out of the mouth.

Cap. 1.

To sit a while after meate how it is to be taken.

Of Supper. Cap. 212.

ABout foure houres, or fiue after that we haue dined, the time is conuenient for Supper, which in the Vniuersities, is about fiue of the clocke in the after noone. But in the countrie abroade they vse to suppe at fiue, and in poore mens houses, when leisure will serue. The diet most wholesome to be vsed at Supper is set downe in *Scho. Sal.* make a light Supper, & again in this manner:

Cap. 1.
Cap. 5.

Ex magna cœna stomacho fit maxima pœna,
Vt sis nocte leuis, sit tibi cœna brevis.

So that in both places, we are counsailed to make a light Supper, because much meate eaten at night, greeueth the stomacke, and letteth naturall rest, wherefore of good policie (as I thinke) was it prouided at Oxforde, that vpon festiuall dayes, when as they fared sumptuously at dinner, yet at Supper they should haue little more than ordinarie commons. But here riseth a great question, whether a man should eate more at dinner, or at Supper. Conciliator, a famous Phisician is of that minde, that more meate should be eaten at dinner than at supper, because the heate of the day, ioyned to the naturall heat of the body may digest more, and for that nature in the night season hath enough to do to digest the superfluities of meat eaten before, and should not therefore be letted with much meate taken in the euening. Leonardus Fuchsius contrariewise prooueth that the Supper for the more part should be greater than the dinner, because the coldnesse of the night and sleepe doe greatly helpe concoction, and the time from Supper to Breakefast or dinner, is much longer than betweene dinner and Supper. But this question may easilie be determined, and these great Clerkes reconciled after this manner. They that be lustie and strong of nature, and trauaile much, may eate more at Supper than at dinner, because in them there is no needs of digestion

Whether dinner or supper should be greater.
Diff. 121.

Institut. li. 2. *Sect.* 4 *cap.* 3.

The question answered touching more meate or lesse to be eaten at dinner or supper.

tion of superfluities, but only to strengthen their bodies, which may best be done in the night time when the senses are at rest. But they that be diseased or aged, or troubled with rheumes, as the most part of Students be, and others also, which haue a sitting life, these I say shoulde eate little at Supper, because nature in the night following should not be hindered in the concoction of rawe and superfluous humours, which sleepe especially digesteth, and amendeth. And to these men the verses aforesaide of *Schola Sal.* must be applied. And for as much as the whole booke of *Scho. Sal.* was written specially for english men, as appeareth by the Preface, it shalbe hurtfull for none to follow the saide precepte, considering that there is not any one more annoyance to the health of mens bodies in this Realme of Englande, than distillations from the head commonly called rheumes, the occasion wherof some imputte to much drinking of Beere, but I thinke the great moysture of the ayre of this Realme, for we haue a raynie and cloudie skie, (as Iulius Agricola saith) and the continuall gourmandise and daylie feeding on sundrie meates at one meale, is the verie cause why English men be so rheumatike above other nations, for repletion breedeth crudities, and of crudities proceede rheumes, and of rheumes, Gowtes, Dropsies, Palsies, and other innumerable maladies. Wherefore it behoueth euerie man that would liue in health, to feede moderately, whether it be at Dinner or Supper, and moderate feeding is according to the strength of the stomacke, to take more or lesse, so it bee without griefe. For as Hip. writeth, where meate is receiued much above measure, that maketh sickenesse. Yet because it is harde alwaies to holde the meane, and diuerse occasions may make a man to forget himselfe at meales: If he misse the marke and shoote ouer at Dinner, yet let him withdraw his hand and hit the marke at Supper. Wherefore, let Students auoide that Epicurisme, which is too too much vsed in Englande, and especially of merchantes,

The cause of rheumes in England.

2. *Apho.* 17.

to make great Suppers, and to sit eating and talking, for the space of three or foure houres. Yea, and after Supper for feare least they bee not full gorged, to haue a delicate banquet, with abundance of Wine, not leauing nor skant rysing (except it be for necessities) vntill it be time to goe to bed: no nor then neither often times, but so continuing in carousing and quaffing vntill midnight, or after, except they happē to fall a sleepe at the boord, or fal downe vnder the boorde. But let Students remember that the chiefe felicitie is in vertue, and not in pleasure. Yet one lesson remaineth in *Schola. Sal.* concerning Supper, which is this:

Cap. 38.

Vt vites pœnam, de potibus incipe cœnam.

To drinke before supper or dinner vsed of some.

Which is not so taken, as the wordes doe seeme to import, that one ought to beginne his Supper or meale with drinke, though I haue knowen some to vse that order, drinking a draught of Wine before they eate, thereby the better to stirre vp appetite, and to fortifie concoction. And as good drinkers vse to say: it is great cleanlinesse to wash the pot before we put in meate to be boyled. But the true meaning of the verse is (as Arnoldus expoundeth it in the same place) that we should beginne our supper with meates moyst and easie of digestion, as Potage, Brothes, and such like: which interpretation, whosoeuer shall thinke strange, he may reade the like in Galen vpon Hip. where he saith: a man is sooner filled with drinke then with meate. And when Supper is ended, we must not forthwith go to bed, according to the old English prouerbe, after Supper walke a myle: or at the least wise, refraine from sleepe two or three houres. For if we make a great Supper, then foure houres is but a sufficient time for the consuming of the vapours which ascend from such meate as hath beene plentifullie receiued: for foure houres space is assigned to the stomacke for digesting of meate, as Leonardus Fuchsius writeth. Yet I knowe this time is longer or shorter, according to the temperature & strength

2. *Apho.* 11.

What time the stomacke requireth for concoction.

In Medi. li. 2. *Sect* 4. *cap* 3.

of

of the ſtomacke. And if we doe walke abroad after ſupper which is the common guiſe of the Vniuerſities, then ſhall it be good to followe the counſaile in *Schola Sal.* annexed to the ſecond Chapter, as followeth.

Where we ſhould walke after ſupper.

Fons, Speculum, Gramen, hæc dant oculis releuamen,
Mane igitur montes, ſub ſerum inquirito fontes.

There be three things which greatly comfort the ſight; that is, Cleare water, a cleare glaſſe, & greene colours: wherefore in the morning walke to the hils, and after ſupper by the water ſides.

Which verſes I wiſhe all ſtudents to beare in minde, not onelie for walking after Supper, but that in walking they may haue a double commoditie, as well in preſeruing their ſight, as in digeſting their meate. And now to conclude with the ſaying of Arnoldus: if a man could be contented with one meale a day, it were better to take it at Supper, than at Dinner, ſo that we be not diſeaſed in the eyes, or in the braine, for then it were better to take it at Dinner for the repletion of the Supper, hurteth ſore the braine & eyes. Wherefore to conclude that generallie, whether a man doe make but one meale or two in a day, it is more wholſome to take more at noone than at night. Great Suppers then and late Suppers muſt bee baniſhed from all healthfull houſes.

One meale a day were better taken at noone then at night.

Of the age of the partie. Chap. 213.

The thirde thing appertaining to dyet, is the age of the partie, which may the better bee perceiued, if firſt I declare what age is, and what difference there is in age. Age after Fuchſius, is the race of life, wherein manifeſtly the ſtate of the bodie of it ſelfe is changed. And in the ſame chapter, according to Galen, he maketh fiue partes or differences of age, to wit, childhood from our byrth to fiftéene yeares, hoat and moyſt. Adoleſcencie, from fiftéene to fiue and twentie, of a meane and perfect temperature. Luſtie *Iuuentus*, from twentie fiue yeares, to thirtie fiue, hoat and

What age is, and what difference in age. *Inſt. lib. 1. Sect. 3. Cap. 5.*

dyie. Middle age or manes age, from thirtie fiue yeares to fortie nyne, declining to cold and dyie. Old age from fortie nine yeares vntill the ende of life, naturallie cold and dyie, as touching the substance of all partes of the bodie, though accidentally excrementes, as Spittle, Flewme, and such like, it may seeme to be of moyst temperature. In all this course of life, there is a continuall change of the bodie, but especially euerie seuenth yeare, which of the Philosophers is called *Annus Criticus*, the yeare of iudgment, at which time ordinarilie (as they say) wee are in greater danger touching life and death, than in any other yeares. How beit euermore ỳ saying of Iob is true, Man that is borne of a woman, liueth but a while, and is full of miseries, he commeth forth like a flower, and is withered, and passeth awaie as a shadow, and neuer abideth in one state, which Hipp. also confesseth in the very first Aphorisme, saying, life is short. And if wee doe consider well the state of mankind in this life, wee may see that a man beginneth to die as soone as he is borne into this world, for that the radicall moysture which is the roote of life, can neuer be restored and made vp againe, so good as it was at our natiuitie, but continually by litle and litle decayeth vntill the last end of our life. Yet by that moysture which commeth of nourishment, through meat and drinke, it is preserued and prolonged, so that it is not so soone wasted and consumed as otherwise it would be. Like as a Lampe by powring oyle moderately, the light is long kept burning, yet it goeth out at the last. And this is it which Hippocrates speaketh The same heat which brought vs foorth consumeth vs. Yet the beginning of our age, while nature is yet strong, more of the nourishment is conuerted into the substance of the bodie, than is consumed. And that while the bodie encreaseth and groweth. Afterward so much onelie is restored as is wasted, and then the bodie is in perfect growth: at length nature waxing weaker, is not able to restore and repaire so much as is wasted & decayed, whereby the body be-

Annus Criticus.

Cap. 14.

Man beginneth to die as soone as he is borne.

How meate and drinke do preserue life.

Ga. de mar. cap. 3.

One cause of life and death in man.

beginneth to decreaſe, and the powers and ſtrength thereof be more and more diminiſhed vntill ſuch time as life, euen as the light of a lampe, be cleane extinguiſhed. And this is called naturall death, which fewe attaine vnto, but are preuented by death caſuall, when by ſickneſſe or otherwiſe the ſayd naturall moyſture is ouerwhelmed and ſuffocate. Now the meanes to preſerue this naturall moyſture, and conſequently to preſerue life, is to vſe meates and drinkes according to the age of the perſon. For the diet of youth is not conuenient for olde age, nor contrarywiſe as Hippoc. teacheth, Naturall heate aboundeth in them which are growing: wherefore they neede much nouriſhment, for otherwiſe, their bodyes would decay: but in olde men, there is little heate, therefore they neede little foode, for much ouercommeth them. Wherefore in youth eſpecially while we are in growing, we ſhould féede more largely, and nature it ſelfe doth craue as it appeareth in Children. For (as it is ſayde) Children and Chickens would be alwayes picking. And the nouriſhment that is moſt conuenient for Children, ſhould be of hoate and moyſt temperature. For in ſickneſſe and in health, this *Maxime* is generally to be obſerued, in health like meates ſhould be vſed, and in ſickneſſe contrary. And therefore young men from 14 yeares vntill they be 25 yeares olde, as they be of moſt temperate complection, ſo do they require foode of equall and like temperature. But young men aboue 25 vntill they drawe toward 40 yeares, as they be hoate and drie of complection far aboue the meane, ſo do they require a contrarie diet. And the contrarie diet muſt be vnderſtood in ſubſtance and qualitie. And the degrées as well of the temperature of the bodie, as of the meates, ought to be equall, and like as nére as may be. For where the meates ſo much exceéde in degrée the temperature of the bodie, they anoy the bodie in cauſing diſtemperance, as I haue ſhewed before where I haue ſpoken of the qualitie of meates. Wherefore in luſtie youth we ſhould eate meates

Naturall death what it is.

A diuerſe diet requiſite in youth and age. 1. *Apho.* 14.

The naturall diet of all ages.

Diet of luſtie youth.

Dyet of olde men.

more grosse of substance, colder and moister. Also Salads of colde herbes, and to drinke seldome Wine, except it be alaied with water. Old age is naturally cold and dry, and therefore requireth a hoat and moyst diet. And because naturall heate and strength is decayed, restoratiue meates are then most conuenient, and such as be easie to digest, often bathing, hoat wines, and much sléepe is good for olde men, according to that verse wherein the diet of olde age is prescribed,

Vt lauit, sumpsitq; cibum, dat membra sopori.

Aged men should not feede so largely as the younger sort, but to eate often, and but a little at euerie time, as I haue declared in the dyet for sommer, for the sommers diet is most fit and agreeable for old age: for it fareth by them as it doth by a Lampe, the light whereof is almost extinct, which by powring in of Oyle by little and little, is long kept burning, and with much Oyle powred in at once, it is cleane put out. But heere I thinke it good to set downe some particular examples of dyet of olde men in time past, which notwithstanding euery man may followe as he thinketh good. Terence in Andria setteth forth the supper of olde Chremes in this manner, An halfpenny-worth of herbes, and little fishes for the olde mans supper. But such a supper were more meete for Ashwednesday or good Friday, than for Shrouetuisday. And I would wish all loytering students to fare no better.

Sundry examples of olde mens dyet.

Chremes supper in Terence.

De Sanit. lib. 5. cap. 4. Antiochus dyet.

Antiochus a Physician as Galen reporteth, aboue 80 yeares of age vsed three meales a day, with frication, bathing and exercise accordingly. His breakfast commonly was Bread and fyne Hony, clarified, but seldome rawe. His dinner was fyrst to eate some soluble meate: after that, such fishes as were bred among stones, or in the deepe Sea. At supper he would eate no fishe, but he vsed some meate of good nourishment, such as would not lightly corrupt in the stomack, as fine flowre sodden in hony and wine, or brothe made with birds. Telephus the

A good breakfast for olde men.

Gramma-

Grammarian, as it is in the same Chapter, who liued almost a hundred yeares, vsed this diet following: In the winter he bathed twise in a moneth: in the sommer foure times, betweene both thrise: and when he went not to the bathe, then about three a clocke he vsed anoynting, with a little rubbing. After that, he tooke fine hony vnclarified, with wheate flowre sodden in water, and that was his breakefast. He dined about the seauenth houre, or somewhat rather, fyrst of all eating herbs, then fishe or birdes, but in the euening he vsed onely bread, with wine mingled. In these two examples, I note, that these old men brake their fast commonly with hony, and that for good cause, for houie is very wholesome for old age, and such as be flewmatike, and vnwholsome for youth, and such as be cholericke, as Galen proueth, where he telleth a storie of an old man and a young man, who contended about hony, by experience of theyr owne bodyes, the one affirming that he had proued it wholesome in himselfe, and the other auouching the contrarie. Which controuersie, Galen determineth in this manner: Hony is very vnwholesome for them which be hote and dry: but it is very good for them which be cold and moyst. But the benefit of hony in old mens diet, may likewise be perceiued by the examples following: Pollio Romulus, who was aboue an hundred yeares old (as Plinie affirmeth) being demaunded of Augustus the Emperour by what meanes he liued so long, and retayned still the vigour or liuelinesse of body and minde, he answered, that he did it inward with meade, which is a drinke made with honie and water, and outwardly with oyle, meaning frication and vnction, which were vsed in Greece and some other countreys in olde time, as I haue shewed in my treatise of exercise. Democritus also the great Philosopher, being demaunded how a man might liue long in health, he answered, if he weete him within with hony, and without with oyle. The same Philosopher when

Telephus diet.

For whom hony is wholsom and for whom not. *Lib. 1. de Ali. fa. cap. 1.*

Pollio Romulus. *Lib. 22.*

Democritus.

when he was an hundred yeares old and nine, prolonged his life certayne dayes with the euaporation of hony (as Aristoxenus writeth.) To these may be added the example of Galen himselfe, whose diet principally should be followed of students. Galen (as he sayth of himselfe) by meanes of his good order and diet, was neuer vexed with any sickenesse, after he was 28 yeares old, vntill the time of his death, except the grudge of a Feuer of one day, and that happened only by too much labour. He liued (as Cœlius Rhodigenus writeth) a hundred and 40 yeares, and dyed onely for feeblenesse of nature, which, (as I haue shewed before) is called *mors naturalis*, when a man dieth as an apple that falleth from the tree when it is ripe. The order of his life was thus, he vsed such abstinence in meate and drinke, that he left off alwayes before satietie or fulnesse of bellie, which we commonly call to rise with an appetite, and is indeede the principall point in preseruing of health. Againe, he neuer eate any crude or raw thing, as fruites, hearbes, rootes, and such like, which may be a second caution for all men to obserue, whereby he had alwayes a sweete breath. Moreouer as leysure would suffer, he vsed bathing, frication and exercise. Yea sometimes in the winter season when he was in the countrey, he refused not to cleaue wood, and to poune barley, and to do other countrey works onely for the exercise of his bodie, as himselfe witnesseth, whereof at length arose this Prouerbe, Galens health, and is as much to say, as a most perfect state of health, which I wish to all good students, and the way to attaine it is to keepe Galens diet. And for a conclusion of this point, I will heere recite the diet for olde and weake folkes, prescribed by maister Securis in his Almanack 1580. They must make (sayth he) in winter two or three meales a day, according to their appetite and custome. They should eate either a soft rosted egge to their breakfast, or a peece of a tost and butter, or a messe of hoat milke, with crums of white bread, and sugar or a cawdale,

Galen. *Lib. 5. de San. cap 1.*

Auten. Lect. Lib. 30. cap. 12.

Galens diet.

Lib. 2. de San. cap. 8. Galeni Valetudo.

Securis.

or

or almond milke, or ſuch like thing that may be ſoone digeſted before their dinner. I haue knowne (ſayth he) ſome olde men would eate in the morning a peece of a toaſt dipped in muſkadell in the winter, and in claret wine in ſommer, drinking after it a draught of the ſame wine, which thing his father a Doctor of Phiſicke was wont to do many yeares in his old age, who was aboue 80. yeares when he dyed, being in his life time ſeldome or neuer ſicke. And this much touching dyet of all ages.

Of Order. Chap. 214.

THE ſixth and laſt thing to be conſidered in meates, is order in eating: which greatly helpeth or hindereth a mans health, for good order in diet, is of no leſſe force than it is in life and conuerſation: whereof we nede no better proofe, than the example of Galen himſelfe, whoſe words be theſe: After 28. yeares of mine age, when I perſwaded my ſelfe that there was a certayne order or way to preſerue health, I followed it all my life long, ſo that I was neuer after ſick, ſauing with a Feuer for one dayes ſpace, which yet happened very ſeldome, and he that liueth at liberty, might auoyde this alſo. Hereby it appeareth that there is an order in diet, which if a man duly obſerue, he may preſerue himſelfe from ſickneſſe all his life long. But ſome peraduenture will diſproue me by their owne experience, and by the example of others, who keeping no diet at all, nor obſeruing any order in receiuing of meate and drinke, are yet more healthfull and more luſtie and ſtrong, than they that keepe a preciſe diet, and eate and drinke as it were by weighe and meaſure. Whereunto I anſwere, that a ſound bodie and ſtrong of nature, may for a time ſuffer ſurfette, and beare immoderate diet, without any manifeſt maladie: but yet at length it will fall out according to that principle of Phiſicke which neuer fayleth, A ryotous youth bredeth

Lib. 5. de San. cap. 8.

The benefit of an orderly dyet.

a loathsome age. For as the Lawyer sayth, that which is deferred, is not taken away. You sowe ill seedes in a garden, they shewe not themselues by and by, but yet in processe of time they budde foorth. Euen so diseases are bredde in mens bodies by little and little, and at length they are perceiued. Notable therefore is that saying of Auicen, He that can digest ill meate, let him not therefore reioyce: for although the damage lye hid for a time, yet at length it will appeare, and he shall suffer most greeuous paynes, for not keeping the rules of Phisick. With whome Galen agreeth also, where he saith, that euill meates, although they bring no manifest hurt to yong mens bodyes forthwith, yet the discommoditie groweth secretly by little and little, and when age approcheth, the ioynts, the sinowes, and bowels, are vexed with such diseases, as hardly may be cured, or not at all. And commonly so it falleth out, that they which leade a disordered life, either liue not vntill they be olde, or if they come to age, they are tormented with sundry diseases, as gowte, stone, dropsie, leprosie, feuers, and such like. Wherefore it is better to preserue health by sobrietie and temperance, than by surfette and misorder to make the bodie weake and sickly, and odious both to God and the world. Yet I thinke it not conuenient for a man in perfect health to obserue a precise rule in diet. But yet where the stomacke is feeble, as is of the more part of citizens, and well nigh of all the that be studious in learning, or weightie affaires, there ought to be more circumspection, that the meate may be such as that either in substance, or in qualitie, or quantitie, or time, or order, nature being but feeble, be not rebuked or too much oppressed. And the due order in receiuing of meates is thus, that such thinges as be of light digestion, be taken before those things that be hardly digested. Also, that suche thinges as mollifie and loose the bellie, bee taken before other meates, as Potage, Brothes, Pyke, rere Egges, Butter, and such

3. 1. doct. 2. cap. 7.

De succo bon. & vitio. cap. 2.

The due order of receiuing of meats.

ſuch like, before fleſh, and boyled fleſh before roſted. And cheeſe and fruites which be ſtipticke & binding, as Quinces, Medlers, Peares, ſhould bee eaten laſt after all other thinges. And this is the due order in eating, & moſt wholſome for all men (in my iudgement,) which notwithſtanding ſome men following their owne appetite, do peruert, as I haue knowne an honorable perſon, who vppon fiſhe dayes, would eate Egges laſt after cheeſe: And one worſhipful that would eate Mylke laſt, which is a common vſe in Lankaſhire: for there their ſeruantes thinke they haue not well dined nor ſupped, vnleſſe they haue a ſope of colde mylke after all, as they vſe to ſpeake. And the flemmings vſe to eate Butter laſt after other meats. So that almoſt a man may ſay: as diuers men deſire diuers meates, ſo vſe they diuers orders in eating. But here in England, where we feede on diuers ſortes of meates at one meale, the order commonly is thus: that firſt wee eate Potage or Brothes, then boyled meates, after that roſted or baked, & in the ende cheeſe & fruites. But heere riſeth a queſtion, which I haue heard often moued at the table, that it were better to eate fine meates firſt, & groſſer meates afterward, if perchance anie corner were left vnfilled. For nowe we fill our ſelues before with groſſe meates, ſo that when fine meates and the beſt meates in deede come to the boorde, we can eate litle or nothing, for want of appetite, but not for want of will, (as I thinke). Wherefore it were better (ſay they) to beginne our meale where we make an ende. And if wee leaue anie for the Seruitors, to leaue of the worſt meates, and not of the beſt. This is a ſtrong argument in ſome mennes opinions, and greatly greeueth thoſe that be diſciples of Epicurus. But this queſtion in mine opinion may be verie well anſwered in this manner. Firſt I ſaie, that one manner of meate agreeable with the perſon that eateth it, were the moſt ſure dyet for euerie complexion. And next I ſay, that forasmuch as our ſtomackes in England moſt commonlie be hoat and cholericke, that groſſe

Whether fine meate or groſſe ſhould be eaten firſt.

The Engliſh cuſtome defended, to eate groſſe meates firſt and fine after.

meates be moſt conuenient to be eaten firſt: for in a hoate ſtomack fine meats if they were firſt taken, would be burned before the groſſe meates were digeſted. Contrariewiſe in a cold ſtomacke the litle heat is ſuffocate with gros meat, and the fine meate left rawe for lacke of concoction: whereas, if the fine meat be firſt taken moderately, it ſtirreth vp & comforteth naturall heate, & maketh it more able to concoct groſſe meates if they be eaten afterward, ſo that it be but in ſmall quantity. And this is the beſt reaſon that I can yeeld of our Engliſh cuſtome, to beginne our meales with groſſe meates, and to ende with fine. And ſo I ende my treatiſe of meates.

Of Drinke. Chap. 215.

NExt after the word Meate, there followeth in Hip. Drinke, which is the third worde of the ſentence, and is to bee vſed according as it is in order propoſed, that is to ſay, firſt exerciſe, then Meat, and thirdly Drinke, and not contrariwiſe. Wherefore, they that drinke before they eate, keepe not the due order of diet. And the order of England is, (as it is noted by Arnoldus) vppon *Schola Salerni*. Commonly whenſoeuer Engliſh men drinke, they firſt eate a morſell of breade. And the verie order of ſeruice doth confirme the ſame: for commonly we vſe to ſette bread and meates vppon the table before drinke. Yet manie good maltworme (ſetting all order aſide) begin ſtraight waies to cut their meate with the ſpigot. I denie not but occaſion in ſome may ſo ſerue, that they muſt needes drinke before they eate. But I ſpeake of the common order which is commonly to be obſerued. The cheefe cauſes why drinke is neceſſarie, be two. Firſt, to preſerue naturall moyſture. Secondlie, to make the meat that is eaten to pearce & deſcend the better into the places of digeſtion. The deſire of drinke and the beſt ſauce to ſeaſon it, and to make vs to like it whether it be better or worſſe, is Thirſt, which after Ariſtotle,

We ſhould not begin our meale with drinke. *Cap.* 38.

Drinke is neceſſary for two cauſes.

riſtotle, is a deſire of cold and moyſt, and is cauſed of heate and drought as Galen ſheweth: for heate working vpon moyſture, for the nouriſhment of the bodie, cauſeth the drineſſe, whereof commeth thirſt, the remedie whereof is drinke, which is to be vſed as Galen preſcribeth. The meaſure of drinke is, that it neyther ſwim in the ſtomack, nor cauſe any feeling of fluctuation. And Dioſcorides much after the ſame manner, ſheweth the vſe of drinke, ſaying: To quench thirſt, and to moyſten the meate moderately, is the beſt vſe of drincke, ſo that to quench thirſt, and moderately, as it were, to water the meate, whereby it may be the more eaſily conueighed to the places of digeſtion, is the right vſe of drinke, and whatſoeuer is more than this, is ſuperfluous. The ſame leſſon is taught in *Schola Salerni*.

What thirſt is, and how it is cauſed. *Lib. 1. Simp. cap 32. Lib 7. Meth cap. 6. Lib. 5 cap. 7.*

The right vſe of drinke.

De qua potetur, ſtomachus non inde grauetur. *Cap. 18.*

That is to ſay, we ought to drinke moderately, ſo that the ſtomacke be not hurt thereby, nor drunkenneſſe cauſed: for much aboundance of drinke at meales drowneth the meate eaten, and not onely letteth conuenient concoction in the ſtomacke, but alſo cauſeth it to paſſe faſter than nature requireth, and therefore engendreth much flewme, and conſequently rheumes, and crudeneſſe in the veynes, debilitie and ſlipperneſſe of the ſtomacke, continuall fluxe, and many other inconueniences to the bodie and members. And after the better opinion of Phiſicians, the drinke would rather be mixt with the meate by ſundry little draughtes, than by one great draught at the ende of the meale. For the mixture tempereth well the meate without annoyance, and a great draught with much drinke drowneth the meate, rebuketh naturall heate, which then worketh in concoction, and with his waight driueth downe the meate too haſtily. Yet ſome I knowe count it a ſollie matter and princelike to forbeare drinke vnto the ende of their meales, and then to carouſe luſtily, a whole pynt or a quart of Wine, Ale, or Beere. But this cuſtome is

The diſcomodities of much drinke vſed at meate.

To drinke little and often is better than to drinke much at once.

beastlike rather than princelike: for what doeth a brute beast other than eate his fill of meate, and drinke abundantlie afterward? Better therefore is that counsaile of *Schola Salerni*,

Cap. 38.

Inter prandendum sit sæpe parumq; bibendum,
Vt minus ægrotes, non inter ferculà potes.

That is to say, at meate, whether it be breakefast Dinner, or Supper, we should drinke little and often. And betweene meales wee shoulde forbeare drinke, except verie great thirst require it, especially if the meate that we haue eaten, bee yet vndigested in the stomacke, and not past the first concoction. For then to drinke interrupteth the office of the stomacke in concoction, and causeth the meate to passe faster than it shoulde doe, and the drinke beeing colde, it rebuketh naturall heate that is working, and the meate remaining rawe, it corrupteth digestion, and maketh crudenesse in the veines. But after the first concoction is ended, and a little before wee take other meate wee may drinke a little Wine, Beare, or Ale, yea, though wee bee not thirstie, as Arnoldus teacheth vppon *Schola Saler*. For this drinking (saith he) prepareth the stomack to receiue other meate, and causeth the meat that is once concocted to depart more easily from the stomack to the liuer, where it must bee the second time concocted, yet alwaies forseene that the drinke bee in a little quantitie, and if thirst procure it, let it also be small. And this kind of drinking he calleth drinke dilatiue. For so he distinguisheth of drinke, It is to bee noted that there bee three sortes of drinke, to wit: Permixtiue, dilatiue, and to quench thirst. The first is to be taken at meales, though we be not thirstie: The second betweene meales, The third at the meales end, of such as be in good temper. And if any of these three vses of drinke be omitted, the drinke dilatiue may best be spared, for it is most wholesome either not to drinke betweene meales, or else to drinke but little, and that small. But some I doubt will abuse this distinction,

Drinke betweene meales not good.

cap. 32. Drinke dilatiue.

Three sortes of drinke.

and

and drinke more often than they neede, and will alleage that they doe it for one purpose or other, and so will all day be occupied in drinke permixitiue or dilatiue, or quenching of thirst. But I aduise them rather to followe the counsaile of Cato, drinke no more then is sufficient. And concerning drinke at meales, at the beginning the drinke would bee strongest, and so toward the ende more small, if it bee Ale or Beere, and if it bee wine more and more allayed with water, and if we haue both Ale and wine, it is better (saith Arnoldus) vpon *Scho. Sal.* to drink Ale or Beere in the beginning of dinner or supper, than wine. For if we begin with wine, by reason that nature greatly desireth it, the superfluities gathered together alreadie in the stomacke, together with the wine, shall bee drawen of the stomacke, and conueyed into all parts of the bodie, but nature doth not so desirously drawe Ale. And againe the grosser, dryer, and colder the meate is, the stronger should the drinke be, and the more subtile, hoat and digestible the meate is, the weaker the drinke ought to bee. Wherfore we ought to drinke stronger wine with Beefe, than with chickens, & stronger wine to fish than with flesh yet very strong Ale or Beere, or hoat wines and sweete, as Mulkadell or Palmsey, or made with spices as Hypocrasse, are not commended at meales, except it bee for a draught or two at the beginning vpon grosse meats, for the meate by them is rather corrupted than digested, and they make hoat and stinking vapours to ascend vp to the braine, yet if the stomacke bee verie windie, or so cold and feeble that it cannot concoct such a quantitie of meate as is required to the sufficient nourishment of the bodie of him that eateth or hath eaten rawe herbes or fruites, whereby he feeleth some annoyance, then may he drinke last incontinent after his meale, a little quantitie of Sacke or good *Aqua vitæ* in small Ale. But if he haue much cholet in his stomacke, or a head full of vapours, it were much better that hee did neither drinke the one nor the other; but

What drinke should be vsed in the beginning of meals, and what after. *Cap.* 18.

Strong drinke or spiced, is not good to be vsed with meat.

Sacke or *Aqua vitæ* when they may be drunke after meate.

rather eate some coriander comfites, or a peece of a Quince rosted or baked, or in marmelade, and after rest, to amend the lacke of nature with sleepe, moderate exercise, and plaisters prouided for comforting of the stomacke. Thus much generally of drinke, and the vse thereof. Now I shall particularly handle all such sorts of drinks as be commonly vsed with vs in England, which be as I iudge seuen in number, to wit Water, Wine, Ale, Beare, Cyder, Metheglin, and Whey.

Seuen sorts of drinke vsed in England.

Of Water. Chap. 216.

WAter is the cheefest of all liquors, not onely because it is one of the foure Elementes, but also for that it was the verie naturall and first drinke appointed by God to all manner of creatures. And as it appeareth by the holie Scriptures in Genesis, there was none other drink vsed nor knowne but water, from the creation of the world vntill Noah his floud, during which time men liued eight or nyne hundred yeares. Also after the floud of Noah, both Princes and people of all ages dranke water, especially in Asia, and the East Countries, as apeareth by the historie of Moses, & the children of Israell in Exodus. And in Greece likewise it was vsed for a common drinke, as Galen declareth in diuers places of his workes, but especially in the first booke where hee affirmeth: That pure water is good for euerie age. And that water to bee best, which riseth from the East, and runneth through a cleare cundite, or through pure ground, and is very soone hoat and very soone cooled agayne. But leauing Asia and Grecia aside, and returning home to England, if anie shall demaund whether or no it be as wholsome for English men to drinke water, as for them that dwell in other countries, M. Eliot in his Castill sayth, that if men from their infancie were accusto-

Water is the most ancient drinke.

De San to cap. 11.

What water is best after Galen.

Whether it be good for Englishmen to drinke water. *cap. 18.*

to none other drinke but water, onely moderately vsed, it

should

ſhould be ſufficient to keepe natural moyſture, and to cauſe the meate that is eaten to pearce and deſcend vnto the places of digeſtion, which are the purpoſes that drinke ſerueth for. As in Cornewal although that the countrie be in a very cold quarter, yet many of the poorer ſort, which neuer or verye ſeldome drink aother drink than pure water, be notwithſtanding ſtrong of bodie, and liue and like wel vntil they be of great age. So greate a matter is it to vſe a thing from youth. But otherwiſe except the cuſtome of drinking of water, I think as it is in *Schola Salerni*. Cornish men drinke much water. cap 27.

Potus aquæ ſumptus comedenti incommoda præſtat.
Hinc friget ſtomachus, crudus & inde cibus.

That is to ſay, the drinking of water with meate, cooleth the ſtomack ouermuch, and ſo letteth digeſtion, and maketh the meate that is eaten to bee rawe. The like effect it hath, if it be drunken after meate except it bee after a great ſurfet, or when thirſt happeneth after drinking of much wine. For in theſe caſes, colde water drunken is a generall remedie, and I haue knowne many by drinking a good draught of colde water to bedward, haue thereby had quiet reſt all night after, and in the morning alſo it is right wholeſome for him that dranke two much ouer night, to drinke faſting a cuppe of colde water, eſpecially if hee bee thirſtie: for that will cleanſe the ſtomacke, and repreſſe the vapours and fumes, and diſpoſe it to retaine newe ſuſtenance. When cold water may be drunke.

Some alſo haue I knowen that woulde oftentimes in a morning faſting, drinke a draught of colde water with a little white Sugar, of purpoſe to cleare and coole the ſtomacke, and haue by that meanes (as they haue thought) auoyded much flewme. But herein alway reſpect muſt bee hadde to the perſon that drinketh it, for to young folkes, and them that bee hoat of complection, it doeth leſſe harme, and ſometime it profiteth. But to them that are feeble, olde, flewmatike or melancholie, it is not conuenient, for it deſtroyeth naturall heate, it grieueth the breſt, and taketh away the appetite of Cold water and Sugar good to coole the ſtomacke.

What drinke is best when one is hote.

the stomacke, and is very hurtfull to all the senowie members, and this caueat I will giue to all such as bee thirstie through great labour and trauaile, that they drinke not much colde water in their heate or thirst, for thereby I haue knowne many fall into sickenesse, and I thinke it better to drinke a draught of Sacke or good Wine, or as they vse in Lankashire, a hote Posset at such times, than small drinke or colde water. For though small drinke or colde water seeme to quench thirst better than Wine, because it moysteth and cooleth more, yet Wine being more agreeable with nature, and of more substance and operation, is sooner drawne of the members, and consequently sooner satisfieth and filleth the veynes, and so quencheth thirst without any great alteration of the bodie: whereas water or small drinke by the great coldnesse thereof, sodainly chaungeth the bodie from heate to colde, which is a daungerous thing, as Hippocrates testifieth. To fill or to emptie, to heate or to coole, or any other way to stirre the bodie is daungerous, if it bee done at once or much, or sodainly. For all excesse is agaynst nature. And as Galen teacheth, if wine bee mixed with water, it quencheth thirst the better. But whether you drinke water with Wine, or of it selfe, you must alwaies prouide that it bee of the best sort, which may bee knowne by Galens description aforesayd, and by these notes also. First by the lightnesse, for the lightest is best. Secondly, by little skimme or froth in boyling. Thirdlie, by drenching of linnen clothes in the water, and laying the same to drie, for that which is soonest drie, sheweth the best water. But how water may bee drunke without any inconuenience aswell in sickenesse as in health, Fernelius declareth. That water may be drunke more safely, and without hurt of the inner parts, you must boyle Barlie in it vntill it breake, or Liquorice, Prunes, or Sugar, especially when there is any griefe of the breast, putting thereto a little Cinamom in the ende.

2. *Apho.* 51.

Simp. lib. 1. *cap.* 31. Water mixt with wine, quencheth thirst the better.

How a man may proue which water is best.

Lib. 5 *meth. cap* 5. How water may be drunk without harme.

ende. And in places where I haue beene, the common people haue vsed to cut Liquorice very thinne, and to lay it in colde water, and after it had steeped a time, to drinke of the water in hote Agewes, or in stuffing of the breast with flegme, and this they call Liquorice water, and account it very wholesome. Liquorice water.

Of Wine. Chap. 217.

NExt to water in antiquitie and vse is Wine, which liquour (as it is in Ecclesiast.) was made from the beginning to make men glad, and not for drunkennesse. *Cap.* 31. *Ver.* 28

Howbeit, Noah as it appeareth, who was the first that euer planted a Vineyard, soone after he had drunke of the fruite of the grape, was drunken. So that wine and drunkennesse, that is to say, the vse and abuse began in a manner both together: much like as Adam soone after he was placed in Paradise, fell through disobedience. So readie is Sathan to turne Gods blessing into a curse. But of the abuse afterward, when I shall haue declared the vse. Wine after Galen is hote in the second degree, and if it be very olde, it is hote in the third, and must or newe wine is hote in the first, and it is drie according to the proportion of heate. But this limitation of the temperature (in my iudgement) cannot bee generally applyed to all wines, for who doth not knowe that Sacke is hoter than white wine or Claret, and Malmsey or Muskadell hoter than Sacke, and wine of Madera or Canary to bee hotest of all? Wherefore I thinke rather that Galen meaneth of some one sort of Wine, and of one Countrie, for so hee speaketh, saying, that white Wine inflameth or heateth least of all Wines. Which saying is true, if comparison bee made betweene white wine and wine of other colours of one Countrie, and not otherwise, as to say, the white wine of Fraunce is not so hote as the Claret or Red of the same Countrie. For otherwise the Red wines of Fraunce

Gen. 9. *Ver.* 20.

Wine and drunkennesse be of like antiquitie.

Sim. 8.

The temperature of wine.

Lib. 3. *de Vict. ra. in mor. acu. com.* 6.

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Howbeit, Noah as it appeareth, who was the first that euer planted a Vineyard, soone after he had drunke of the fruite of the grape, was drunken. So that wine and drunkennesse, that is to say, the vse and abuse began in a manner both together: much like as Adam soone after he was placed in Paradise, fell through disobedience. So readie is Sathan to turne Gods blessing into a curse. But of the abuse afterward, when I shall haue declared the vse. Wine after Galen is hote in the second degree, and if it be very olde, it is hote in the third, and must or newe wine is hote in the first, and it is drie according to the proportion of heate. But this limitation of the temperature (in my iudgement) cannot bee generally applyed to all wines, for who doth not knowe that Sacke is hoter than white wine or Claret, and Malmsey or Muskadell hoter than Sacke, and wine of Madera or Canary to bee hotest of all? Wherefore I thinke rather that Galen meaneth of some one sort of Wine, and of one Countrie, for so hee speaketh, saying, that white Wine inflameth or heateth least of all Wines. Which saying is true, if comparison bee made betweene white wine and wine of other colours of one Countrie, and not otherwise, as to say, the white wine of Fraunce is not so hote as the Claret or Red of the same Countrie. For otherwise the Red wines of Fraunce *Gen.* 9. *Ver.* 20. Wine and drunkennesse be of like antiquitie. *Sim.* 8. The temperature of wine. *Lib.* 3. *de Vict. ra. in mor acu. com.* 6.

The diuersities of wines, and the countries that bring them foorth.

Fraunce are not so hoat nor so strong as the white wines of some other Countreys. Fraunce yeeldeth those wines which be most temperate, as White, Claret, and Red. Spaine bringeth foorth wines of white colour, but much hoater and stronger, as Sacke, Rumney and Bastard. Italy giueth wines most sweete and pleasant, as Muskadel, and such like. And in Galens time, the chiefe prayse was giuen to the wine of Italy, as now it is by Matthiolus, but especially to that wine which was named *Vinum Falernum*, most commended among all Nations. Yet the wine of the Iland Creta, now called Candie, whiche I suppose to be Malmsey, is of greatest force in Phisicke, for by a certayne naturall propertie, it killeth woormes in children, if they drinke it fasting. As for wine of Madera and Canary, they beare the name of the Ilands from whence they are brought, likewise as Rhenish wine beareth the name of that famous riuer Rheyne of Germanie, because the Uines whereof it is made, growe thereabout. But this our Countrey of England for the coldnesse of the Clime wherein it is situate, bringeth no vines to make wine of, though in other things more necessary it farre surmounteth all other Countries. So God hath diuided his blessings, that one Nation might haue neede of another, one Countrey might haue entercourse with another. But although wine be no necessary thing, (that is to say) such as English men cannot liue without, (for there is, and hath beene many a one in this our Realme, that neuer tasted wine) yet is it without doubt a speciall gift of God, for as it is in Deuteronomie, God giueth wine vnto those that loue him. And those that obey not the commaundements of God, shall not drinke wine of their vineyards. And as it is in Ecclesiast. Wine soberly drunken, is profitable for the life of man. Wine measurably drunken and in time, bringeth gladnesse and cheerefulnesse of the mind. Of it selfe it is the most pleasant liquor of all other, and a speciall benefite & comfort of mans life: a great encreaser of

Malmsey killeth woormes in children.

England bringeth foorth no wine, and why.

Cap. 11 ℣. 13. 14 *Deut.* 28. 39.

cap. 31. 27. 28.

The commodities of wine.

of the vitall ſpirites, and a reſtorer of all powers and actions of the bodie: and ſo cheereth and comforteth the heart. So that the vine may ſeeme as it were life: becauſe it greatelie preſerueth life. And no maruaile, conſidering that life, as Ariſtotle affirmeth, ſtandeth chiefelie in heate and moyſture. Which two qualities are the very nature of wine. So that life and wine for the likeneſſe of nature, are moſt agreeable. And this is the cauſe, (as I thinke) why men by nature ſo greedily couet wine: except, ſome od *Abſtemius*, one among a thouſand perchance degenerate, and is of a doggiſh nature, for dogges of nature doo abhorre wine. Wherof hath growen that Latine prouerbe *Caninum Prandium*, a dogges dinner, where there is no wine at dinner or ſupper. But the commodities of wine are briefly and pithily gathered by Auicen, where he reckoneth fiue benefites of wine moderately drunken. Firſt that it eaſily conueyeth the meate that it is mingled with, to all the members of the bodie. Secondly that it digeſteth and reſoluеth flewme, openeth the waies, and ſtirreth vp nature to expell it. Thirdlie that it auoydeth red choler by vrine, and other inſenſible euacuations, which is to bee vnderſtoode of white wine or Claret, and ſuch like weake wines, and not of ſtrong wines, for they inflame the liuer and breede choler. Fourthly it expelleth melancholy, & through contrarietie of nature amendeth the nopſomneſſe of that humor. For where as melancholy engendreth heauineſſe, faintneſſe of heart, and couetouſneſſe, Wine engendreth ioy, boldneſſe, ſtoutneſſe of ſtomack and liberalitie. Fiftly it reſoluеth and eaſeth all ſortes of laſſitude & wearineſſe, for it reuiueth the reſolute ſpirits againe abundantly, and comforteth naturall vertue, and taketh away or diminiſheth ſuch ſuperfluous moiſture as remaineth in the muſkles, ſinewes and ioynts. Alſo the commodities of wine are wel ſet forth by the Poet Ouid, as followeth,

Life and wine agree in nature.

3. 1 *doct. 2. ca. 8*

Fiue vertues of wine vſed moderately.

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Lib. 1 de arte amandi.

Vina parant animos, faciuntque caloribus aptos,
Cura fugit, multo diluiturque mero.
Tunc veniunt risus, tunc pauper cornua sumit,
Tunc dolor & cura, rugaque frontis abit.
Tunc aperit mentes, auo rarissima nostro,
Simplicitas, artes exeuntiente Deo.

And now to turne my talke to ſtudents, I thinke (as it hath bin ſaid of old) that wine drunke moderately, ſharpeneth the witte. The reaſon is alleaged by Arnoldus vpon *Scho. Sa.* Becauſe of good Wine more than of any other drink, are engendred and multiplied ſubtile ſpirites, cleane and pure. And this is the cauſe (ſaith hee) why the diuines that imagine and ſtudy vpon high and ſubtile matters, loue to drinke good wine: wherein he erred not much in mine opinion from the cuſtome of the olde Clergie, for they loued a good cup of wine, as well as any men aliue. But I aduiſe all ſtudents, ſuch as bee ſtudents in deede, becauſe they haue commonly feeble braines, if not by nature, yet through ſtudie, to refraine from ſtrong wines, becauſe they diſtemper the braine, and cauſe drunkenneſſe ere a man be ware. Beſides that ſtrong wines are hurtfull to them whoſe Liuer and ſtomack is hoat, becauſe they inflame and burne their bodies inwardly: wherefore they are vtterly to be eſchued, or not to be vſed except they be well alayed w̄ water. But ſuch as haue ſtrong braines, that is to ſay, not lightly ouercome by the vapours and fumes which aſcend from the ſtomacke, may boldly drink any kinde of wine that they like, ſo they keepe a meaſure, for otherwiſe they fall into drunkenneſſe as well as they that haue weake braines, which vice, as it is odious to God, and without repentance diſheriteth vs from his heauenly kingdome: ſo it is moſt hurtfull to our bodies, and if it be often vſed cauſeth chiefely ſixe inconueniences, as Auicen teacheth. Firſt it weakeneth and corrupteth the Liuer, making it vnable to chang the nouriſhmēt into bloud, whereof enſueth commonly either Dropſie or Lepry. Secondly,

Cap. 8. Why wine moderatly taken ſharpeneth the wit.

Diuines loue wine, and why

Strong wines ill for ſtudents.

1. *Cor* 10. 10. 3. 1. *Doct.* 2. *Cap.* 8.

1. Sixe incōueniences of drunkennes.

2.

condly, it marreth the braine, and killeth the memorie, whereof commeth madneſſe or forgetfulneſſe: therefore it is ſaid, That wine is the deſtruction of the memorie. Thirdly, it weakeneth the ſinewes, which is the cauſe that drunkardes tremble both with head and hands, as well in youth as in age. Fourthly, it breedeth diſeaſes of the ſinowes, as the Crampe and Palſey. Fifthly, it engendreth Apoplexies, and the falling euil, through ouermuch moyſture of the braine, ſtopping the waies of the ſpirites to the inferiour members. Sixtly, it bringeth often times ſodaine death, by too much repletion. Notable therfore is that counſaile of Iſocrates in his oration *ad Demonicum*, and diligently to be followed of al Students. And ſpecially auoyde banqueting: and if it happen that thou be preſent at it, yet riſe and goe thy waie before thou bee drunken, for when the minde is ouercome with wine, it is like to a charret, which hauing caſt of his guide, runneth to and fro without order. According to that ſaying of the auncient Poet Theognis,

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Iſocrates againſt drunkenneſſe.

Theognis, againſt drunkenneſſe.

Thus tranſlated by Iacobus Schegkius.

Immodico cuicunq; mero præcordia feruent,
Haud linguam & mentem continet ille ſuam.
Turpia quæ loquitur, recidunt ſine pondere verba
Ebrius ac nullo cuncta pudore facit.
Diceret haud quæ ſobrius, hæc effert bene potus.
Si ſapis à nimio diſce cauere mero.

So that the exceſſe of Wine is to be auoyded, and not the Wine, for ſo he writeth in another place:

Pocula quæ caruere modò, mihi crede nocebunt,
Vina tamen modicè ſumpta iuuare ſolent,

And the exceſſe of Wine is the cauſe as Leonardus Fuchſius writeth, why fewe yong mẽ þ be ſtudents, come to profound knowledge and ripeneſſe in theſe dayes: for firſt immoderat drinking wine maketh thẽ diſordred and vnruly: and next it weakneth and dulleth the ſtrength and force of the witte, and minde. Wherefore hee adviſeth all ſtudents to haue thoſe golden verſes of Eobanus

Inſtit. li. 1. ca. 10

Why ſtudents in theſe dayes come not to ſuch perfect knowledge as they haue don in time paſt.

Heſſus not onely imprinted in their mindes, but alſo ingraued in ſome table in their chambers or cloſets, to the intent that they may haue them alwaies before their eyes. For ſo, it might happilie come to paſſe, that by the often reading and looking vpon thē, they might eſchue drunkennes, as a moſt deteſtable vice procuring to them certaine deſtruction. The verſes be theſe,

Heſſus, againſt drunkenneſſe.

Immodici ſenſus perturbat copia Bacchi:
Inde quis enumeret, quot mala proueniant,
Corporis exhaurit ſuccos, animiq; vigorem
Opprimit, ingenium ſtrangulat atq; necat.

2. de legi. Wherefore Plato that diuine Philoſopher vtterly forbiddeth Wine in youth vntill they be paſt two and twenty yeres of age, becauſe ſaith he you muſt not put fire to fire. And Galen not onely forbiddeth children wine, becauſe they being of hoat and moyſt temperature, ſhoulde thereby become ouer hoat, and their heads filled with vapours, whereof ſome times enſueth the falling ſickneſſe (as Ariſtotle affirmeth,) but alſo he forbiddeth yong men wine vntill they be 35. yeares of age, becauſe it maketh them prone to wrath and lecherie, and dulleth and troubleth the witte and reaſon. But to olde men, wine is as ſucke to young children, and is therefore called of ſome olde mens Milke, and the ſtrongeſt wines for them are beſt, except they be cholericke: for old folkes are colde, and good wine heateth: they are heauie and full of melancholie, & wine maketh them merrie and repelleth melancholines: they commonly ſleepe ill, and Wine maketh them to ſleepe well: they are diſpoſed to oppilations, and Wine openeth. So that Wine to olde folkes is moſt commodious, although to youth it be hurtful, vnleſſe it be temperately taken. Yet I reade in Arnoldus vpon *Scho. Salerni*, that ſurfetting and drunkenneſſe is ſometime expedient, becauſe thereby we fall to vomit, whereof enſueth cleanſing of the ſtomack, and preuenting of manie ill diſeaſes of long continuance, and this opinion is fathered vpon

Young men ſhould drinke no wine.

Li. 1. de San. cap 9.

Wine is good for old age.

Cap. 15. To be drunken once in a moneth allowed of ſome Phiſitions.

vpon Hippocrates, for so saith Arnoldus, Hippocrates counsaileth vs to bee drunke once a moneth, that so we might be procured to vomit. But I will not say that Hippocrates counsaileth vs to be drunken once in a moneth, that thereby may come vomit, for I rather thinke it the counsaile of some Arabian Phisition: but this I knowe to be true, that Hippocrates biddeth one to vomit euerie moneth two dayes one after another, that the secõd day may auoid that which the first could not, and this is approoued by Galen: and *Scho. Salerni* is of the same iudgment, where it is saide:

Lib 51. de vsu par. cap. 4. Cap. 107.

Quolibet in mense & confert vomitus, quoque purgat,
Humores nocuos stomacho, infractus leuat omnes.

But to procure vomit through excesse and drunkennes, as it is vngodly, so it is beastly, and doth more hurt the stomack, the braine, the brest, and all partes of the body than it doth profit by euacuation of flewme and choler: wherefore if any be desirous to vomit, let them rather gargle the throte, or drinke Water oyle (as I haue shewed before in the Chapiter of Oliues) or vse *Assarabacca*, or *Helleborus*, by the aduise of some discreete Phisition, and let Wine be vsed according to the first institution, that is, to make men merie. And if any be disposed to drinke Wine, after this manner they may learne to choose good Wine by fiue properties: First by the colour, as white, red, claret. Secondly by the taste, as sweete, soure, rough, lush. Thirdly by the sauour or smell, as fragrant or otherwise. Fourthly by the substance, as thick, thinne, cleare or muddie. Fiftly by the age, as newe or olde. All these properties saiuing the last, are set forth in *Schola Salerni* as followeth:

vomit rather with Oxymel Scilit Sal vitriol. Ipecac

Howtochose good wine, by fiue properties.

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cap 10.

Vina probantur odore, sapore, nitore, colore,
Si bona vina cupis, quinq; hec laudantur in illis,
Fortia, formosa, & fragrantia, frigida, frisca.

So that three senses are the chiefe iudges of wine. The eye for the colour and consistence, the tongue for the taste, the nose for the sauour. And all these must be applyed to

The choise of wine standeth chiefly in three senses.

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Heſſus, againſt drunkenneſſe.

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Opprimit, ingenium ſtrangulat atq; necat.

2. de logi. Wherefore Plato that diuine Philoſopher vtterly forbiddeth Wine in youth vntill they be paſt two and twenty yeres of age, becauſe ſaith he you muſt not put fire to fire. And Galen not onely forbiddeth children wine, becauſe they being of hoat and moyſt temperature, ſhoulde thereby become ouer hoat, and their heads filled with vapours, whereof ſome times enſueth the falling ſickneſſe (as Ariſtotle affirmeth,) but alſo he forbiddeth yong men wine vntill they be 35. yeares of age, becauſe it maketh them prone to wrath and lecherie, and dulleth and troubleth the witte and reaſon. But to olde men, wine is as ſucke to young children, and is therefore called of ſome olde mens Milke, and the ſtrongeſt wines for them are beſt, except they be cholericke: for old folkes are colde, and good wine heateth: they are heauie and full of melancolie, & wine maketh them merrie and repelleth melancholines: they commonly ſleepe ill, and Wine maketh them to ſleepe well: they are diſpoſed to oppilations, and Wine openeth. So that Wine to olde folkes is moſt commodious, although to youth it be hurtful, vnleſſe it be temperately taken. Yet I reade in Arnoldus vpon *Scho. Salerni*, that ſurfetting and drunkenneſſe is ſometime expedient, becauſe thereby we fall to vomit, whereof enſueth cleanſing of the ſtomack, and preuenting of manie ill diſeaſes of long continuance, and this opinion is fathered vpon

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Li. 1. de Sa tu. cap 9.

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Cap 15. To be drunken once in a moneth allowed of ſome Phiſitions.

vpon Hippocrates: for so saith Arnoldus, Hippocrates counsaileth vs to bee drunke once a moneth, that so we might be procured to vomit. But I will not say that Hippocrates counsaileth vs to be drunken once in a moneth, that thereby may come vomit, for I rather thinke it the counsaile of some Arabian Phisition: but this I knowe to be true, that Hippocrates biddeth one to vomit euerie moneth two dayes one after another, that the secõd day may auoid that which the first could not, and this is approoued by Galen: and *Scho. Salern* is of the same iudgment, where it is saide:

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Cap. 107.

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cap 10.

Vina probantur odore, sapore, nitore, colore,
Si bona vina cupis, quinq; hec laudantur in illis,
Fortia, formosa, & fragrantia, frigida, frista.

So that three senses are the chiefe iudges of wine. The eye for the colour and consistence: the tongue for the taste, the nose for the sauour. And all these must be applyed to wine

The choise of wine standeth chiefly in three senses.

How to chose good wine, by fiue properties.

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wine in the kinde, as for example, if Claret wine haue a right claret colour, if it be in sauour, in taste, in thinnesse, or thickenesse, in age accordingly, then may you be bolde to call it good Claret. And so of al other sortes *in suo genere*. But it shal be necessarie that I speake somewhat more of these properties. And first, touching the colour I haue this lesson in Galen. No white wine is greatly hotte: for that which is very hot is yelow, like gold, or darke yelowe, or red, and sweete. But white Wine heateth least of all. Whereby I learne that white wine inflameth or heateth least of all wines, which is to be vnderstoode of one kinde and of one countrey, as I haue shewed before, Beside this, white wine is lesse fumish and lesse vapourous than other, and therfore lesse anoyeth the heade. And it prouoketh or causeth one to pisse more than other, whereby it is proued to bee more percing than other wine, and to haue greater strength to open. And for these properties I thinke white wine more conuenient for students than any other. Also this kind of wine is good for those that would be leane or slender, because it nourisheth little. But redde wine and Claret nourish more, because they are soone conuerted into bloud: and especially the redde, for that is hoter than white wine, and nourisheth more than claret. Wherefore it is reckoned in *Schola Sa.* for one of those three thinges which be most nourishing, as

Cap. 8. *Ova recentia, vina rubentia, pinguia iura.*

But that Claret wine for nourishing may seeme to be in a meane betweene white and redde. Yet redde wine, if it be a deepe red inclining to blacke as Raspis, being much dronken causeth two inconueniences, as it is in *Schola Sa.*

Cap. 12. *Si vinum rubeum nimium quando, bibatur,*
Venter stipatur, vox limpida turpificatur.

It bindeth the bellie and maketh hoarsenesse. Yet sometime it is necessarie, especially for such as by debilitie of stomack are laxatiue, and can hold nothing. And I haue cured many of a laske, growen in a manner to a flixe,

Lib. 3. de Vict. ra. in mor. acut com. 6.
White wine least hoat

White wine procureth wine.

White wine good for those that would be leane.

Red wine bindeth.

flixe, onely by giuing them first in a morning and last in the euening, a good draught of red wine well spiced with Cinamom, and the powder of the pill of a pome Granad. But wines that bee pealowish, and sweete withall, as Malmsey, Muskadine, and such like, as they are most hoat, so bee they verie nourishing, as it is in *Schola Saler.*

Corpora multum augent tibi dulcia candida vina.

A good medicine for a lask.

Cap. 11.

The reason is because the sweete wines through their sweetenesse, are gredily drawen of the members. Wherefore they are good to be vsed of such as be leane, and weake and lowe brought, and so haue I proued Muskadine excellent in a wast or consumption. Now concerning the age of wine, Dioscorides writeth, old wine hurteth the sinewes and sences, new wine puffeth vp and is hardly digested. But betweene both is holesome. And this must be applied to wines after their kinde. For some will abide longer in their strength and verdure, and others will sooner pall. But newe wine or must is in no wise wholesome. For as it is in *Schola Salerni*, it breedeth fiue inconueniences, as followeth:

Sweete wine for whom it is good.

Lib 5. *Cap.* 7.

Cap. 26.

Newe wine vnwholsome.

Impedit vrinam mustum, soluit citò ventrem,
Hepatis emphraxim, & splenes generat, lapidemq;.

Whether wine be good fasting.

That is to say newe wine letteth the vrine, it looseth the bellie, it stoppeth the liuer & splen, and breedeth the stone.

And now to discusse this question, whether or no it be good to drinke Wine fasting, I knowe there be manie that in a morning for their breakefast, in the colde time of the yeere vse to drinke a draught of stronge Wine, as must kadine or Malmsey, and to eate toastes dipped therein, and that they thinke to bee verie wholsome and restorative, especially for olde folkes. But they are reproued by Fuchsius, saying: wee must especially beware, that in the morning fasting wee vse not stronge wine, or toastes dipped in wine, (as the manner of noble men is) because thereby greate discommoditie commeth

Instit. li. 2. *ca.* 8.

Vacuis committere venus
nil nisi lene decet.

commeth to the body, and very dangerous diſeaſes. C. 4p. 54. Yet I reade in *Scho. Sal.*

Bis duo vipa facit, mundat dentes, dat acutum
Viſum, quod minus eſt implet, minuit quod abundat.

That is to ſay, toaſted bread dipped in wine cleanſeth the teeth, ſharpeneth the ſight, digeſteth that which is vndigeſted, and reduceth ſuperfluous digeſtion to a meane. And maiſter Securis affirmeth in his Almanacke *anno 1580.* that his father who was a Doctor of Phiſick, vſed in a morning a peece of a toaſt dipped in muſkadell in the winter, and in Claret wine in ſommer, drinking after it a draught of the ſame wine. So that it is not altogether vnwholſome to drinke wine next the heart, ſo there be reſpect had to the time, to the countrey, to the age, to cuſtome. Some I haue knowen to ſteepe a branch of worme wood all night in a cuppe of Claret or white wine cloſe couered, and the next morning after to ſtreine it, and warme it and drinke it faſting: others to cleanſe their reines and bladder, vſe to ſteepe ouernight a roote or two of Perſeley ſlitte and ſomewhat bruſed, and a little liquorice in white wine or racked reniſh, and to ſtreine it in the morning after, and warme it, and drinke it for their breakfaſt. But theſe bee rather medicines than ſimple drinkes, the firſt to cleanſe the ſtomack, the latter for the ſtone. And ſo I conclude this treatiſe of wine: that white Wine is beſt faſting and betweene meales: Claret wine with meate, and Sack after meate.

Toaſtes dipped in wine wherfore they are good.

An eaſie practiſe to cleanſe the ſtomacke.

An eaſie medicine for the ſtone.

Of Ale and Beere. Chap. 218.

CErviſia or *Cereviſia*, is latine as wel for Ale as Beere, howbeit in qualitie theſe drinkes differ greatly. For though both Ale and Beere bee made of like matter and ſubſtance, that is to ſay, of barlie, wheate or otes, yet there is great difference in the making, as good brewers can tel. And one thing more is vſed in the making of Beere than Ale,

Ale, which is hoppes. So that ale requireth two ingredients, that is water and malt, and beere is made of three thinges, that is water, malt and hoppes: of which the first two be colde of nature, and the third is hoat. These two drinkes are not mentioned in Hippocrates and Galen, (as I suppose) because they are vsed onelie in these north partes of the world. And as for ale, I can neither heare nor reade, (saith maister Eliot) that it is made and vsed for a common drinke in anie other countrey, than Englande, Scotland, Ireland and Poile. And in England no doubt ale was the more auncient drinke and more vsuall, as it is at this day in the north partes of the Realme, where they can not yet tell how to make beere, except it be in cities or townes, or in men of worshippes houses. And touching ale which is best, in *Schola Salerni* there be fiue properties noted as followeth: The difference betweene Ale and Beere. *cap.* 17.

Non sit acetosa hæc ceruisia sed bene clara,
De validis cocta granis, satis ac veterata.

That is to say, good ale must not be soure, it must bee cléere, and made of good corne, well sodden, stale and well purged. But if you come as a straunger to any towne, and would faine knowe where the best Ale is, you neede do no more but marke where the greatest noyse is of good fellowes, as they call them, and the greatest repayre of Beggars. But withall take good heede that Malt be not aboue Wheate before you parte. For it is worse to bee drunke of Ale than of Wine, and the drunkennesse endureth longer: by reason that the fumes and vapours of Ale that ascend to the head, are more grosse, and therefore can not be so soone resolued as those that rise vp of Wine. If you aske me the question whether Ale or Beere bee more wholesome, I say, that Ale generally is better, namely the small Ale, which is vsed as well in sickenesse as in health: and that for good cause, considering that Barley, whereof it is made, is commended and vsed in medicine in all parts of the world, and accounted to be of a singular How to know where the best Ale is. Whether Ale or Beere bee better.

efficacie in reducing the bodie to good temper, ſpecially which is in a diſtemperance of heate. And for this purpoſe that kind of Ale, which at Oxford is called ſixteenes, is principall, as by common experience is proued, both in hote ſeaſons of the yeere and in hote diſeaſes. But Beere for the heate thereof by reaſon of the Hoppes, is not ſo commendable in ſickneſſe, and therefore generally not ſo wholſome. Howbeit, in health it is very profitable drinke (ſo it be not ſtrong) for ſuch as be cholerick and haue hote ſtomackes. For beſide the vertue of nouriſhing, which it hath of the corne whereof it is made, it hath alſo a medicinable propertie of the Hoppes, whereby it prouoketh vrine, and expelleth ſome choler by ſiege. Wherefore in them that vſe it moderatly, it increaſeth ſtrength, as appeareth plainly by the view of thoſe nations þ vſe it moſt, for they be ſtrongeſt and fayreſt. Beſide that, it doth not ſo ſone hurt the ſinewes, nor cauſe ake of the ioynts as wine doth. But *Schola Sal.* reckoneth eight properties which may be indifferently applyed to Ale or Beere, as followeth, but chiefly to Beere:

Sixteenes.

The vertue of Beere.

cap. 46.

Craſſos humores nutrit ceruiſia, vires
Præſtat, & augmentat carnem, generátque cruorem,
Prouocat vrinam, ventrem quoque mollit & inflat,
Frigidat & modicum, &c.

Eight properties of Ale and Beere.

That is to ſay, Ale or Beere maketh groſſe humors, encreaſeth ſtrength, encreaſeth fleſh, and breedeth bloud, prouoketh vrine, louſeth the belly and puffeth it vp, and cooleth moderatly. Of which eight (in my iudgement) the firſt foure belong chiefly to Ale, and the latter foure to Beere. For Beere doth more prouoke vrine, and more mollifie and inflate the belly, and cole more than Ale. Yet it coleth more or leſſe, as it is ſtronger or ſmaller, and according to the Malt whereof it is made. For Beere or Ale being made of wheate malt enclineth more to heate, for wheate is hote. If it be made of Barley malt, it enclineth more to colde, for Barley is colde.

The vertues of Beere.

And

And if it bee made of Barley and Otes together, it is yet more temperate and of lesse nourishment. Yet if a man would exactly scanne the temperature of Beere, Fuchsius sayth: Seing for the most parte there is felt no small bitternesse in Beere, there is no doubt, but all Beere is hote: and how much more bitter it is, the hotter it is. But notwithstanding, I thinke that Hoppes in Beere maketh it colder in operation, because (as I sayd before) it purgeth choler. And to me verily it is much colder than Ale of like strength, having a cholericke stomacke, and liuer inflamed. Neither doe I thinke that Beere more engendreth rewmes and distillations than Ale, although I knowe many to be of a contrarie opinion. But by experience of mine owne bodie I can testifie, that after I left Oxford and dwelled in the countrey, where Ale is the more common drinke, I was no lesse troubled with a rewme, but rather more, than when I continued at Oxford and dranke nothing but Beere. Wherefore I thinke rather that the chiefest cause why we are now more disquieted with rewmes than our forefathers were, is our excesse, and surfetting, and delicate feeding, whereof commeth cruditie, and cruditie breedeth rewmes, and rewmes are the occasion of the most parte of diseases that happen to men. Wherefore the Greeke Poet Theognis most truely hath written, That surfet hath destroyed mo than famin. Yea I dare say, that mo die through surfet than by the sword. Wherfore I thinke of rewmes as Galen writing vpon Hip. thinketh of the gowt. Hip. saith, Gelded men neither haue the Gowte, neither are they bald whō Galen expoundeth in this maner. In the time of Hip. very few were troubled with the gowt, by reason of their great temperance & moderat life: But in our time, for that ryotousenes, and pleasures are groven to the fill, and infinit number are troubled with the gowt, for some neuer exercise themselues, and drinke strong Wines next their heart, and vse immoderate

Lib. 2. inst. Sect. 2. cap. 11.

Beere more colde in operation than Ale, and better for cholericke folkes.

Whither Beere breed rewmes.

The very cause of rewmes.

com. 6. Apho. 28.

A plaine paterne of our time.

Wine & women great occasions of the Gowte.

luſt; others if they offend not in all theſe, yet they erre in one or other. Euen ſo I ſay of rewmes, that in time paſt, when men vſed more frugalitie and temperance than now they doe, they were not ſo much troubled with diſtillations. But now by reaſon of too much idleneſſe and intemperance, rewmes doe more abound, and the gowte alſo. For the gowte is the daughter of a rewme. And thoſe thinges that breede rhewmes, doe likewiſe breede the gowte in ſuch as bee giuen thereunto, as Slouthfulnes, ſurfet, immoderate luſt, much Wine and ſtronge, vſed faſting. He therefore that will be free from rhewmes and gowte, muſt auoide idleneſſe, ſurfet, Lecherie, much wine, and ſtrong, eſpecially faſting: and not condemne Beere as hurtfull in this reſpect, which was ſo profitablie inuented by that worthie Prince Gambriuius *anno. 1786.* yeares before the incarnation of our Lord Jeſus Chriſt, as Lanquette writeth in his Chronicle.

Two chiefe cauſes of rewmes, *otium & intemperãtia.*

The chiefe cauſes of the gowte.

Who inuented Beere and when.

Fol. 35 pa. 2.

Of Cyder. Chap. 219.

The fifth kinde of drinke vſuall here in Englande is Cyder. Howbeit Cyder is not in ſo common vſe anie where within this land as in Worceſter ſhire, and Gloceſter ſhire, where fruites doe moſt abound. And meruelle it is to ſee how plentifull Apples and peares are in thoſe countries, in ſo much that euerie hedge almoſt in the common fieldes, and by high way ſides are full of good fruites. And if a man trauaile through that countrey, when they be ripe, he ſhall ſee as manie lie vnder his Horſe feete, as would in ſome places of England be gladlie gathered vp, and laied in ſtore vnder lock and keye. Cyder is for the more part cold in operation, and is better or worſe, according to the fruite wherof it is made: in reſpect of the coldneſſe it is good for them that haue hoat ſtomackes, or hoat liuers. Yet if it bee vſed for a common drinke (as Maiſter Eliot reporteth) it maketh euen in youth, the colour of the

Worceſter ſhire and Gloceſter ſhire moſt fruitfull.

the face pale, and the skinne riueled. It can not be verie wholsome in any condition, considering that fruites doo ingender ill humors. Yet it is best after Christmas and about Lent. That Cider which is made of pure Peares, (commonly called Pery) being drunck after Winter, is like in tast to a small white or Renish wine, but it differeth much in operation. Perie.

Of Whey. Chap. 220.

The sixth sort of drinke vsuall, is Whey, the nature whereof I haue declared before in the Chapter of Milke. And thus much more I wil ad, that if it be clarified, it is passing good for such as haue hoat stomackes, or hoat Liuers, specially in May, and for them that bee costiue. And if you would vse it to cole the Liuer, then boyle in it Endiue, Succorie, Violet leaues, Hartes tong, Sorrell, Dandelion. And if you would vse it for an itch, or breaking out, then boyle in it, Fumitorie, Scabious, Liuerwort, Hop leaues. Also Fumitory and Agrimony boyled in clarified Whey, and often vsed, do not onely kill an itche, but also preserue the Liuer from corruption. You must boyle it to the halfe, and then straine it and drinke it fasting, and fast two houres after it. Whey for a hoat Liuer. Whey for an itch.

Of Metheglin. Chap. 221.

The seauenth kinde of drinke is Metheglin, which is most vsed in Wales, and in the Marches of Wales. It is made of hoat herbes, Honie and Water. And if any list to make it, he may take of all sortes of garden herbes a handfull or two, and let them boyle in twise so much water as he would make Metheglin, and when it is boyled to the halfe, and cooled, and strayned from the herbes, then take to euerie two galons of the water, one galon of Honie. Let it boyle well and scumme it cleane, then put it vp How to make Metheglin.

into ſome veſſell, and put Barme vpon it, and let it ſtande three or foure dayes, then cleuſe it vp as you doe Beere or Ale, and put it into ſome barrell, and ſo let it ſtande three or foure monethes, then draw it and drinke it at your pleaſure. If it bee perfectly made and not newe, it is a verie good drinke for Winter ſeaſon, chiefely for olde folkes, and ſuch as be flewmatike, or haue colde ſtomackes, or be troubled with the cough. It is beſt in a morning well ſpiced with Ginger. There is alſo an other kinde of drink verie like to Methoglin, which is called Meade or Meath, and is made of one part of Honie and foure times ſo much of pure water, and boyled vntill no ſkumme doe remaine, and is much commended of Galen, drunke in Summer for preſeruing of health. For if it be well made, it cleanſeth the breaſt and lungs, cauſeth a man to ſpit eaſily, and piſſe aboundantly, and purgeth the belly moderately. Thus much concerning thoſe ſeauen ſortes of drinkes, which be in common vſe among vs, which may well bee called ſimple drinkes, for of theſe, ſundrie others are as it were compounded or made for our neceſſities, but yet rather vſed as medicines than with meates: ſuch is *Aqua vitæ*, *Aqua compoſita*, *Roſa Solis*, Doctor Stevens water, Cinamom water, Hippocras, Bragget, Buttered Beere, and ſuch like: of which I ſhall ſpeake particularly, for the behalfe of Students, who neede now and then ſuch comfortable drinkes.

Meade or Meath.

To make Aqua vitæ. Chap. 222.

TAke of ſtrong Ale, or ſtrong Wine, or the Lees of ſtrong Wine and Ale together, a gallon or two as you pleaſe, & take half a pound or more of good Liquoriſe, and as much Aniſe ſeedes: ſcrape off the barke from the Liquoriſe, and cut it into thinne ſlyces, and punne the Aniſe groſſe, and ſteepe all to gether cloſe couered twelue houres, then diſtill it with a Limbecke or Serpentine.

And

And of euery galon of the liquor, you may drawe a quart of reasonable good *Aqua vitæ*, that is of two galons two quartes. But see that your fire be temperate, and that the head of your Limbecke be kept colde continually with fresh water, and that the bottome of your Limbecke be fast luted with Rye dough, that no ayre issue out. The best Ale to make *Aqua vitæ* of, is to be made of Wheat malte, and the next of cleane Barley malte, and the best Wine for that purpose is Sacke.

To make Aqua Composita. Chap. 223.

TAke of Sage, Hisope, Rosemarie, Mynt, Spyke, or Lauender leaues, Maierom, Bay leaues, of each like much, of all foure good handfulles to one galon of liquor. Take also of Cloues, Mace, Nutmegges, Ginger, Cinamome, Pepper, Graynes, of each a quarter of an ounce, Liquerise and Anise, of each halfe a pounde: beate the spices grosse, and first wash the herbes, then breake them gently betweene your handes. Use the Liquerise and Anise as is sayd in *Aqua vitæ*, then put all together into a Galon or more of good Ale or Wine, and let them steepe all night close couered in some Vessell of Earth or Wood, and the next morning after distill them, as you do *Aqua vitæ*.

To make Rosa Solis. Chap. 224.

FIrst, because this drinke beareth the name of a certaine herbe called *Rosa Solis*, which is not euerie where, nor at all times to be found, it shall be necessarie to speake somewhat concerning the gathering of the same. I finde by experience that it groweth most plentifully in marrish groundes and fennes, and is most flourishing in June, Julie, & August. In Lankashire in their mosse grounds where they digge their turues, there is great store of it, and

The growing of Rosa Solis.

and there the common people do call it youth graſſe, and they thinke that it rotteth ſheepe, howſoeuer it preſerueth men. If it be gathered about noone, you ſhall finde vpon it like as it were an ople or dewe, and if you touch it with your fingers, they will be ſlymie. When you would occupie it, gather it in drie weather, and about the mid time of the day, and picke it cleane from dyrt and pelfe, and cut off the rootes, or if it be ranke, you may cut it hard by the rootes in gathering. Now when you haue prepared it in this order, and would compound *Roſa Solis*, take a pottell of good *Aqua vitæ*, or *Aqua Compoſita*, and put into it two good handfulles or more of the herbe called *Roſa Solis*, and halfe a pounde of fine Sugar, halfe an ounce of whole Mace, of Ginger pared, of Nutmegges, of Cinamom, of Aniſe ſeedes, al groſſe beaten in a morter, of each halfe an ounce. Liquorice an ounce, firſt made cleane from the barke, then cut in ſmall peeces and a little punned, Dates foure ounces cut ſmall, and the ſtones and the white ſkinne that is within taken out, put all together into a large pot or bottell, and ſtoppe it cloſe, and ſo let it ſtand for three moneths, ſhaking it, or ſtirring it together now and then, afterward (if you liſt) you may ſtrayne away the ſtuffe, or let it remaine in all the yeere, and when you would occupie ſome of it, caſt a cloath ouer the mouth of the bottell, to keepe in the Spices. Some do put in red Roſe leaues alſo in making.

How to make Roſa Solis.

An other way to make *Roſa Solis*.

I Learned alſo an other way to make *Roſa Solis* of an honeſt Gentlewoman in this manner: Take of ſtrong Ale or Wine two gallons, of Anniſe ſeedes and Liquorice of each halfe a pound, beate them groſſe. Take alſo of Roſemarie, Sage, Time, Camamell, Maioram, Mint, Auens, Fenell, Dill, Pelitorie, Lauander or Spike, Hyſope

sope, Roses, of each a handfull, of *Rosa Solis* three or foure handfull, and put all into the Ale or Wine: then take of Cinamom, Cloues, Mace, Nutmegs, Ginger, Graines, Long pepper, Galingale, of each a quarter of an ounce, beate them grosse, and put them to the other, and let all steepe together twelue houres, in some vessell of wood or earth close couered, then distill them, and of the two gallons, you may well drawe two quartes, and will bee as *Aqua composita*, which after you may colour in this wise: put it into one glasse or two, and put to it for either quart, two ounces of browne Sugar Candie, and as much of Dates drested, as I haue shewed before, and put in euery weeke fresh *Rosa Solis*, as much as may go into the glasse vntill it haue the colour of the herbe: and if you will haue it quickly to receiue colour, you may set the glasse warilie within a Stillatorie, vpon such things as you distill, and still neuer the lesse, neither will the glasse lightly breake, especially if it be full.

To make Cinamom water. Chap. 225.

HOw Cinamom water should bee made, I haue partly declared before in the Treatise of Spices. Notwithstanding, I will here set foorth other waies to make it, drawne out of Gesner: Take of Cinamom one pound grossely beaten, on the which powre a wine quart of pure water, which being close couered, let stand to steepe 18. houres, after distill it as ye do *Aqua vitæ*.

An other way.

TAke of the best Cinamom finely brought to powder in a morter, but not searsed, halfe a pound: this so charilie powre into the distillatorie bodie, that none cleaue to the sides falling in, on which powre three quarts of cleere Conduit water, then set on the head close to the bodie, af-

ter diſtill it in the beginning with a very ſoft fire, and encreaſe the fire by little and little, as you ſee the droppes come either quicke or ſlowlie. But the beſt way to make Cinamom water, is that which I haue ſhewed where I ſpake of Cinamom it ſelfe.

To make D. Steuens water. Chap. 226.

TAke a gallon of good Gaſcoyne wine, then take Ginger, Galingale, Canell, Cinamom, Nutmegges, Graines, Cloues, Mace, Anniſe ſeedes, Fenell ſeedes, Caraway ſeedes, of euery of them a dragme. Then take Sage, Mint, red Roſes, Time, Pellitorie of the wall, wilde Maioram, Roſemarie, wilde Time, Camamell, Lauander, Auens, of euery of them one handfull, beate the Spices ſmall, and bruſe the herbes, and put all into the wine, and let it ſtand twelue houres, ſtirring it diuers times, then ſtill it in a Limbecke, and keepe the firſt pint of the water, for it is the beſt: then will come a ſecond water, which is not ſo good as the firſt.

The ſundrie vertues and operations of the ſame many times prooued.

THe vertues of this water be theſe. It comforteth the ſpirits, and preſerueth greatly the youth of man, and helpeth inward diſeaſes comming of colde againſt ſhaking of the palſey, it cureth the contraction of ſinewes, & helpeth the conception of women that be barren, it killeth wormes in the bellie, it helpeth the cold gowte, it helpeth the tooth ache, it comforteth the ſtomack very much, it cureth the cold dropſie, it helpeth the ſtone in the bladder and reynes of the back, it cureth the canker, it helpeth ſhortly a ſtinking breath, & who ſo vſeth this water now and then, but not too often, it preſerueth him in good liking, and ſhall make one ſeeme young very long. You muſt take

but

but one ſpoonefull of this water faſting but once in ſeuen dayes, for it is very hoat in operation. It preſerued Doctor Steeuens that he liued 98. yere, whereof twentie he liued bedred.

A Cenſure vpon Doctor Steeuens water. Chap. 227.

THus much I find written both touching the making, and touching the vertues of Doctor Steeuens water. But how true it is I referre to euery mans owne experience. I for my part hauing made it right according to the preſcription, found the water ſo weake of the wine, ſo ſtrong of the herbes, ſo vnpleaſaunt in taſt, that I was faine to diſtil it againe, and to make it after an other manner. So taking double the ſpices aforeſaid, that is of euery ſort a quarter of an ounce, and of euery kinde of herbe but halfe a handful, and not Gaſcoyne Wine but Secke, or very ſtrong Ale, I made a water very ſtrong in taſte, and as I ſuppoſe of great vertue in all the properties aforeſaid. This who ſo liſt to trie ſhall finde true, and let no man condemne me vntill he haue proued.

To make Hipocras. Chap. 228.

TAke of Cinamom two ounces, of Ginger halfe an ounce, of Graines a quarter of an ounce, punne them groſſe, and put them into a pottell of good Claret or white wine, with halfe a pound of Sugar, let all ſteepe together a night at the leaſt cloſe couered in ſome bottell of glaſſe, pewter or ſtone, and when you would occupie it, caſt a thinne cloath, or a peece of a boulter ouer the mouth of the bottell, and let ſo much runne through as you will drinke at that time, keeping the reſt cloſe, for ſo it will keepe both the ſpirit, odor and vertue of the wine and ſpices, and if you would make but a quart, then take but halfe the ſpices aforeſayd.

Another way. Chap. 229.

TAke a gallon of Wine, an ounce of Cinamom, two ounces of Ginger, a pound of Sugar, twenty Cloues bruſed a litle in a mozter, twentie cornes of Pepper groſſe beaten, let all theſe ſteepe together a night or more in a bottell or pot cloſe ſtopped as before. To halfe the Wine take halfe the ſtuffe.

Another way excellent for a weake ſtomacke. Chap. 230.

TAke Cinamom halfe an ounce, Ginger a quarter of an ounce, Cloues, long Pepper, Nutmegges, of each halfe a quarter of an ounce, beate them al groſſe, and with halfe a pound of Sugar mixe them together in a pottell of pure white wine or Claret. Let all ſoke twelue houres, or all night in a cloſe pot or bottell, and when you would occupie of it, caſt a cloath ouer the mouth of the pot, and ſtraine it and vſe it at your pleaſure: And if you liſt to make but halfe the quantitie, then take but halfe the Spices and Sugar, and vſe it as before.

Aq. Mirab

Another. Chap. 231.

TAke an ounce of Cinamom, halfe an ounce of Ginger, Galingale and Graines, of each a quarter of an ounce, Cloues halfe a quarter, beate them groſſe, white Sugar halfe a pound, of the beſt Wine a pottell. Vſe it as before.

To make Nectar after Arnold, which is a notable reſtoratiue. Chap. 232.

TO a pinte of Malmſey or Muſkavell take of Ginger pared, Cloues, Cinamom, of each a quarter of an ounce,

ounce, of Graines halfe a quarter, Sugar, two ounces, Muske a graine. Vse it as before.

Sugred wine for such as be in a consumption. Chap. 233.

TO three pintes of good Wine take two pounds of Sugar, let it boyle vntill it come to the thickneſſe of Liue Honie, the vſe whereof is with liquide meates or drinkes. It may ſtand in ſteade of meate and drinke, and will refreſh nature ſufficiently. Or els take one pound of the beſt Sugar to three pintes of Wine, let them bee ſod with a ſoft fire in manner of a ſyrupe, keepe it and vſe it with two parts of water or otherwiſe, as neede requireth. It is good for olde perſons, cold and feeble, and in whom naturall moyſture and heate are diminiſhed.

Hipocras made with water. Chap. 234.

TAke of choſen Cinamom two ounces, of Ginger ſcraped halfe an ounce, long Pepper, Graines, Galingale, of each a dragme, Nutmegges, Cloues, Mace, of each halfe a dragme, Spring water three quartes, let it boyle to the halfe or to one quarte, then ſtrayne it hard through a cloath, and put to it halfe a pound of Sugar, boyle it a little againe and ſkimme it, then put it into ſome cloſe pot and vſe it. To make Hipocras of *Aqua vitæ*, excellent for one that is very weake. Take a quart of *Aqua vitæ*, and put it in a glaſſe, then take two ounces of Cinamom, one ounce of Ginger, two penyworth of Cloues, as much of Greines, a penyworth of Nutmegs, beate them all groſſe, and put them to the *Aqua vitæ*, and ſhake it together euery day often for nine daies together, then drinke it with Wine or Ale, halfe a ſpoonefull or a quarter, with halfe a pinte of Ale.

Hipocras to preserue in time of pestilence Chap. 235.

TAke of the best wine a pottel, halfe an ounce of *Angelica*, Nutmigges two drammes, Galingale, long Pepper, Coriander, Ginger, Bole Armoniack, of each a dram, Cinamom three quarters of an ounce, Sugar halfe a pound, vse them as before is saide, and drinke there of alwaies fasting a good draught.

Hipocras laxatiue for anie feuer. Chap. 236.

TAke of Sena an ounce, of Rubarb and Agaricke of each two drams, Cinamom halfe an ounce, Cloues, Mace, Greynes, of eache a quarter of an ounce, Ginger, Anise, Coriander, *Nigella Romana*, of eache a dramme, Sugar halfe a pound, white Wine or Claret a pottell, make it as before is said.

To make wormewood wine vpon the sodaine to comfort a weake stomacke. Chap. 237.

TAke *Aqua vitæ* and Malmsey like much, and steepe in it some leaues of wormwood dryed. Of this you may take a little spoonefull, and so mixe it with a draught of wine, and so giue it to drinke.

To make Bragget. Chap. 238.

TAke three or foure galons of good Ale or more, as you please, two dayes or three after it is cleansed, and put it into a pot by it self, then drawe forth a pottel thereof, and put to it a quart of good English Honie, and sette them

them ouer the fire in a veſſel, and let them boyle faire and ſoftly, and alwaies as any froth ariſeth, ſkumme it away and ſo clarifie it, and when it is well clarified, take it off the fire, and let it coole, and put thereto of Pepper a penyworth, Cloues, Mace, Ginger, Nutmigs, Cinamom, of each two penyworth beaten to powder, ſtirre them well together, & ſet them ouer the fire to boyle againe a while, then being Milke warme, put it to the reſt, and ſtirre all together, and let it ſtand two or three daies, and put barme vpon it, and drinke it at your pleaſure.

To make Butterd Beere, which is good for a cough, or ſhortneſſe of winde. Chap. 240.

TAke a quart or more of double Beere, and put to it a good peece of freſh Butter, Sugar Candie an ounce, of Liquoriſe in powder, of Ginger grated, of eache a dragme, and if you would haue it ſtrong, put in as much long Pepper and Graynes, let it boyle in the quart after the maner as you burne wine, and who ſo will drinke it, let him drinke it as hoat as he may ſuffer. Some put in the yolk of an egge or two toward the latter ende, and ſo they make it more ſtrengthfull.

Of Sleepe. Chap. 241.

THe fourth thing to be regarded in preſeruing of health, is Sleepe, which after Ariſtotle is defined to bee an impotencie of the ſenſes. Becauſe in ſleepe the ſenſes be vnable to execute their office, as the eye to ſee, the eare to heare, the noſe to ſmell, the mouth to taſt, and all ſinowy partes to feele. So that the ſenſes for a time may ſeeme to be tyed or bound, and therfore Sleepe is called of ſome the bonde of the ſenſes. And for this imbecillitie, for that Sleepe after a ſort maketh a man ſenſleſſe, and as

Sleepe is an impotencie of the ſenſes. *Lib. de Som. & Vigilia.*

it

it were darkelie, it is called in Latin the Image of death, as Ouid writeth.

Lib. 2. Elegi. Sleepe the Image of death and the brother of death.

Stulte quid est somnus, gelidæ nisi mortis imago?
Longa quiescendi tempora fata dabunt.

And in Seneca, *in Hercule Furente*, Sleepe is sayd to be the sonne of Astrea, that is to say of Iustice, and the brother of death, as

Volucer matris genus Astrea,
Frater dura languidæ mortis.

Death called by the name of sleepe.

And the holie Scripture in sundrie places doth call death by the name of sleepe, which is meant in respect of the resurrection: for as after sleepe wee hope to wake, so after death wee hope to rise againe. But that definition which Paulus Aegineta maketh of sleepe, in my iudgement is most perfect, where he sayth: Sleepe is the rest of the poores animall, proceeding of some profitable humour moystening the brayne. For here is shewed by what meanes sleepe is caused. That is, by vapours and fumes rising from the stomacke to the head, where through colonesse of the brayne, they being congealed, doe stoppe the conduites and wayes of the senses, and so procure sleepe, which thing may plainly bee perceiued hereby: for that immediatly after meate wee are most prone to sleepe, because then the vapours ascende most abundantly to the brayne, and such things as bee most vaparous doe most dispose vs to sleepe, as Wine, Milke, and such like. The benefite of sleepe, or the necessitie rather needeth no proofe, for that without it no liuing creature may long endure: according to that saying of the poet Ouid.

Lib. 1. cap. 97. What sleepe is.

How sleepe is caused.

Epist. 4. The commodities of sleepe.

Quod cura vigilare requit durabile non est.

For sleepe helpeth digestion and maketh it perfect, it recouereth strength, it refresheth the bodie, it reuiueth the minde, it pacifieth anger, it driueth away sorrowe, and finally, if it be moderate, it bringeth the whole man to good state and temperature. Wherefore, Ouid in another

place,

place, calleth sleepe a God, as

Somni quies rerum placidissime somne deorum,
Pax animi quem cura fugit, qui pectora duris
Fessa ministeriis mulces, reparasq; labori, Metamor. 11.

But that I may fully declare the order of sleepe, and how it is to be vsed in preseruing of health, foure thinges are to be obserued therein. First the time, secondly the place, thirdly, the lying of the body, and fourthly, the quantitie of sleepe. Concerning the time, Hip. following the verie order of nature, giueth foorth a generall rule: As touching sleepe (as by nature we are accustomed) so must we wake in the day time and sleepe in the night, and if we change this order, it is euill. And to a sick bodie it is not hurtfull, to sleepe vntill the third parte of the day: but to sleepe longer is worse. Wherefore in sleeping and waking, we must followe the course of nature, that is, to wake in the day, and sleepe in the night, meaning by the day, that space which is from Sunne rising to Sunne setting, and by the night, from setting of the Sunne to the rising againe of the same. And if you demaunde a reason why the night should bee more conuenient for sleepe than the day, I aunswere, because the night by his naturall moysture and silence, lulling our minds a sleepe, maketh perfit concoction, not onely of the meate receaued, but also of superfluous humours. And if this order be changed (saith Hippocrates) it is worse: for the naturall heat, spirites and humours in the day time drawe to the outward partes of the bodie, Wherefore if we sleepe then, we violently resist the motion of nature: for sleepe draweth naturall heate inward, and the heate of the day draweth it outwarde, so there is (as it were) a fighte and combat with nature. Yet one that is sicke or weake, and can take no rest in the night, may well sleepe in the morning *Ad tertiam partem diei* (as Hippocrates sayeth) that is three houres after the Sunne is risen: but afterwarde sleepe is

Foure things to be obserued in sleepe.

2. *Prog.* 2.

Why the night is better to sleepe than the day.

Afternoone sleepe vnwholsome. cap 1. cap. 3.

not so wholesome, especially at after noone. Profitable therefore is that counsaile of *Schola Salerni*: Auoyde after noone sleepe, And againe:

Sit brevis aut nullus tibi somnus meridianus,
Febris, pigrities capitis dolor atq; catarrhus.
Hec tibi proueniunt ex somno meridiano.

For, after noone sleepe maketh vndigested and raw humours, whereof groweth oppilations, which oppilations engender Feuers. Also it maketh a man slouthful, by reason that superfluous humours remaine still in the muskles, veynes and ioynes. Againe, it causeth head ache, because grosse and vndigested meate, remaining yet in the stomacke, sendeth vp grosse vapours to the braine. And last of all, it breedeth rheumes, by reason that the stomach is full of rawe humours, whereby vapours and fumes rise vp to the head, which being ingrossed by coldnesse of the brayne, distill to the lower partes. All which discommodities might haue beene dilloged and consumed by watche. Yet notwithstanding: if any will nedes sleepe in the day time, it is lesse hurtfull (as *Bertrucius* sayeth) if these fiue conditions therein bee diligently obserued. First, if it be not taken immediately after meate, but halfe an houre, or an houre after. Thirdly, that one sleepe not lying, but rather sitting with his bodie vpright. Fourthly, that he sleepe not ouerlong. Fifthly, that he be not waked suddenly and fearefully, but with good moderation. But after Fuchsius We must sleepe after dinner, either very little, or very much: very little that the inward heate may be onely gathered together, and the strength being wearied with busines and watching, may be refreshed. Or wee must sleepe very much, that concoction may be made perfit, for otherwise those discommodities which are spoken of, will ensue. And hee that will sleepe quietly in the night, must put in practise that notable precept of *Schola Salerni*, mentioned before, where I haue spoken of Supper.

How sleepe in the day may be vsed with least harme.

In lib. 2. Sect. 4 cap. 3.

Vt ſis nocte lenis ſit tibi cœna brevis.

That thou mayſt ſleepe well in the night, let thy ſupper be light. And moreouer to take heede that we go not to bed ſtraight way after ſupper, but to tarrie the time vntill the meate bee well mingled and gone downe to the bottome of the ſtomache, which may the better come to paſſe, if we walke ſoftly an houre or two after ſupper: for as Fuchſius writeth in the ſame Chapter: Wee muſt walke at the leaſt two houres after ſupper, before we go to bed. Or if we walke not abroad, then it ſhalbe good to heare the noyſe of inſtruments, ſongs, mirth, and pleaſant hiſtories, and to conferre and talke with our friendes of merrie matters, vntill ſuch time as the meate be ſetled. How long we ſhould walke after ſupper.

As concerning the place moſt conuenient for ſleepe, it muſt bee ſomewhat darke, defended from the Sunne beames, and from the light: it muſt be temperate in heate and colde, yet rather enclining to colder than heate: for ſo ſayth Hipp. Sleepe in a cold place well couered: for if we ſleepe in a place very hote, wee are in danger to fall into a ſowne by reaſon of the contrarietie of ſleepe and heate. For naturall heate which by meanes of ſleepe is drawne inward, through the heate without is contrariwiſe drawne outward. Wherefore the place where wee ſleepe, ſhould not bee very cloſe, neither ſhould wee ſleepe vppon the grounde, nor vppon colde ſtones, nor neere the earth: for the coldneſſe of ſtones, and the dewpe of the earth, are both very hurtfull to our bodies. But let your lodging bee in an vpper chamber, yet ſeuered from the ground with ſome faire floure, let the bedſted be large and long, and no higher than a man may eaſily fall into it ſtanding vpon the chamber flower. Let the bed bee ſoft, well ſhaken, and made riſing vp toward the feete, ſo that the hulke or cheſt of the bodie may bee loweſt. I remember when I was at Oxford in the ſecond yeere of the reigne of her highneſſe, one M. Atkins, being for diſobedience put in priſon at London, had a chamber to himſelfe, but What place is moſt fit to ſleepe in. *Epid. 6. com. 4.* Chamber. Bed. The making of the bed.

no bed, and at length waxing wearie of the bare bordes: vpon a night, hauing gotten a cudgell or two, fell to beating and knocking of the floure, so long and so loude, that his keeper awaked, who in a rage comming to him, and demanding of him whether he were mad or no, that made such a noyse? No forsooth maister keeper (quoth he) I do but beate my bed to make it soft, if it would be. For it is so hard that it maketh my bones to ake. Such beds haue prisoners and Souldiers now and then, but I pray God sende all good Students soft lodging. Concerning the manner of lying while wee sleepe, Hippocrates sayth: The best manner of lying, is to lye as folkes doe in health: that is, on the right side or the left, and to haue the hands, the necke, the legges somewhat bended, yea and the whole bodie a little bowed. And Galen affirmeth that Hippocrates blameth both lying vpright, and to sleepe gaping: but he alloweth lying on either side. Where he concludeth, that to lye vpright, or to gape sleeping, and to snore or route when one sleepeth, are tokens of lewsnes, or drunkennesse, or slouthfulnesse. For Alexis sayth, that he that sleepeth with his mouth close, hath commonly an ill breath and foule teeth. Hereby it may bee gathered, that to lye on either side, is good. But to lye vpright vpon the backe, or groueling vpon the bellie is vnwholsome. Also it is most wholsome to sleepe first on the right side, that the meate may the better descende to the bottome of the stomacke, and be neerer to the liuer: which is to the stomacke as fire vnto the pot, and after to turne to the left side. For this chaunge doth greatly ease the bodie, and helpeth concoction. But to lie vpon the backe, causeth flegme and other humours to fall into the hinder part of the head, where is the originall of the sinowes, and by that meane the spirites being stopped, the night mare (as they call it) and palsie, and such like maladies be engendred. Againe, to lye on the bellie, draweth the humours to the eyes, and so hurteth

A merie tale of beating a bed.

Præsa. cap. 5. How wee should lye while we sleepe.

Lib. 2 de motu. mus. cap. 4.

Lib. 4. Secret.

hurteth the sight. Yet it helpeth them that haue feeble digestion. And we must not onely regard that we lye on the tone side, but also that wee lye with our heads somewhat high, well bolstered vp, hauing sufficient clothes vpon vs, least that while naturall heate is within about digestion, the outward parts be grieued with colde. It is good also to weare a kerchiffe, or some such like thing in the night on our heads. But to haue the feete couered with shoes or otherwise, is very hurtfull to the sight and memorie, and distempereth the whole bodie with heate. Concerning the quantitie of time, how long wee should sleepe, it cannot be certainly defined alike for all men, and for all seasons. But it must be measured by health and sickenesse, by age, by time of the yeere, by emptinesse or fulnesse of the bodie, and by naturall complexions. For such as bee healthie and strong, neede lesse sleepe than they that bee sickelie and weake. Children and olde folkes neede more sleepe than youth and middle age. In winter longer sleepe is requisite than in sommer. Choleriche persons neede lesse sleepe than flegmatiche, yet in health for the most part, seauen, eight, or nine houres at the most is a sufficient time for the continuance of sleepe, as it may bee gathered by Galen. And as moderate sleepe doth helpe digestion and conforme the bodie, and comforte the minde: So contrariwise, immoderate sleepe maketh the bodie slowe, and vnapt to honeste exercises, and subiect to many diseases, and the wit dull and vnable either to conceiue or to retaine. Wherefore they that sleepe a great part of the day, and doe as it were striue with the Dormouse, who shall sleepe longest, it is no meruaile if they bee both vnhealthie in their bodies, and brute, like the horse and mule in whom there is no vnderstanding. Notable therefore is that common sentence, and to be followed of all students, *Sanitatis custos, somnus, dicat quisque surgere mane.* To rise betimes, maketh one holie, healthfull and rich.

How long we should sleepe.

Lib. 6. de San. tu. cap. 5.

And the Poet Ouid most worthily hath written,

Infœlix tota quicunque quiescere nocte
Sustinet, & somnos præmia magna putat.

Wherefore I trust all good students will rather followe the example of Demosthenes, mentioned before in the treatise of exercise, than learne of Thraso in Terence to sleepe day and night: least they be likened to Epimenides, who slept fortie seauen yeeres continually, or Endymion, who slept alwaies (as the Poets feyne.) Yet I would they would moue like vnto these two. For the first became a noble Philosopher, and wrote of the nature of things, and of the vniuersall generation, and had the gift of prophesie, as some suppose. And Endymion first founde out the course of the Moone. Wherefore the Poets feyned, that the Moone loued him, and descended downe to kisse him while he slept. So they both for their continuall and earnest contemplation, were feyned to sleepe. But I would all good students would so sleepe, or at the least wise take a little nappe after this maner. For as the Poet Horace sayth:

Epimenides and Endymeon how they slept, & what is ment by it.

Est aliquid prodire tenus, si non datur vltra,

And this is to waxe pale with studie, to apply our bookes: which neuer yet was reputed fault to a student. And if we sleepe but at ordinarie times, yet we sleepe halfe the time of our life: for as Aristotle writeth, A good man is not discerned from an euill in sleepe: wherefore there is no difference betweene happie men and vnhappie, for halfe their lifespace. And Seneca sayth:

Lib. 1. Ethi. ca. vlt.

Man sleepeth halfe his time.

Tu dimidiam
Somne malorum rapis, & diuis
Pars horarum melioribus.

But the naturall time of sleepe is during contention, and the naturall time of waking is when contention is finished. For so sayth Aristotle, Sleepe breaketh off naturally, when digestion is finished. Now, to discerne when all contentions are cumplet answered, it is to bee discerned by the sensible lightnesse of all the bodie, specially

De Som. & vi. cap. 3.

How to know when sleepe is sufficient.

ciallie of the hayre, the browes, and the eyes; the passage downe of the meate from the stomacke; the will to make vrine, and to goe to the stoole. Contrariwise, be apparant in the bodie and eyes, and sauour of the meate before eaten, signifieth that the sleepe was not sufficient. Also the colour of the vrine to those that be skilfull declareth the perfection or imperfection of digestion, for if it be vrine white or pale, it betoken eth that digestion is not yet complete. If it be pearle like pure golde, then it signifieth that digestion is sufficient. But the iudgement of vrines I referre to the Phisition. And as digestion is diuers in diuers men, for some digest sooner than others, so the times of sleeping and waking, are likewise diuers according to the complexion, strength, age of the person, time of the yeere, &c. And for waking, what time students should rise, and how they should order themselues first in the morning, I haue shewed before in my treatise of exercise. So this may suffice for sleepe.

Of Venus. Chap. xiiii.

NOw that I haue spoken sufficiently of labour, meate, drinke, and sleepe, it remaineth eurie that I speake of Venus, which in Galen is reckoned the fifth and last thing to be regarded in the preseruation of health. And as it is the last in order of the workes, so ought it to be last in vse. For as he layth, Hippocrates in proposing that sentence, Labour, Meate, Drinke, Sleepe, Venus, all in a measure, hath not only declared the measure in vsing, but also the due time of vsing eurie thing by the verie order of his wordes, for wee must begin the preseruation of health with exercise, after that meate and drinke, then sleepe, last of all Venus, in them which are to vse it; for all the other are common to eurie age, but Venus is chiefly to bee vsed in lusty youth: for the age before that or after it, either sendeth forth no nature, or vnfruitfull

Lib. 2. de San. cap. 1.

How Venus should be vsed and in what age.

fruitfull nature, or vnprofitable. By the which wordes of Galen we vnderstand not onely the time most conuenient for the vse of Venus, (that is after sleep) but also what age is most fitte for that purpose, to witte lustie youthe. Which after Galen beginneth at 25. yeares, and continueth vntill 35. yeares. But some man will say, Is Venus requisite to the preseruation of health? How then liued Pickles in health in time past vnmarried? Or how liue Students at this day in Vniuersities that be of auncient societie, who may not marrie while they haue interest in their Colledge? To this I answere, The desire of copulation for engendring sake is common to all liuing creatures. And this appetite of lust, was giuen by God to mankinde from the beginning, as appeareth in Genesis. So that none, neither male nor female is cleane without, although it burne more in some than others, according to age and complexion: although some canne better bridle it and subdue it than others, according to their gift & grace. Now to enter more deepely into the nature of mankind, and to consider from whence this concupiscence doth arise, you shall vnderstand, that as euerie liuing creature doth feede, and as the meate receiued is altered and changed three times, that is to say, in the stomache, liuer and parts before it nourish the bodie, and as euerie concoction hath his superfluitie or excrement, as the stomack structure, the liuer vrine, the vrines sweate. So after the third and last concoction: which is doone in euerie part of the bodie that is nourished, there is left some part of prouitable blood, not needfull to the partes, ordeyned by nature for procreation, which by certaine vessels or conduites seruing for that purpose, is wonderfully conueighed and caried to the genitories, where by their proper nature that which before was plaine blood, is now transformed and changed into seede. Neither is this anie strange alteration for the breastes of a woman by a like speciall propertie, doe change that into milke which before was verie blood, to wit, whether

Apho. 3. com. 30. & Apho. 5. com. 6.

Whether Venu. be requisit for all men.

Cap. 1. Ver. 28.

How lust groweth in mankinde.

Semen est quadam pars vtilis excrementi.

whether it be of woman or beast, is nothing else but bloud twise concocted. And in the seede or nature of man and woman resteth the whole habilitie of procreation, as saith Leonardus Fuchsius. The vertue of procreation resteth wholy in the seede, which being fruiteful by nature, of necessitie hath in it a naturall force to bring foorth some thing of like sorte. And as bloud is dayly ingendred of such nourishment as we receiue, so likewise of bloud is nature bred continually, and needeth therefore sometime to be abated. For otherwise, it is an occasion of manie grecuous maladies, as Galen declareth. And if it bee not sometimes auoyded by other meanes, of it self it prouoketh vs to auoide it: as euerie man almost dooth feele in himselfe now and then. And the commodities which come by moderate euacuation thereof are greate. For it procureth appetite to meate, and helpeth cõcoction: it maketh the bodie more light and nimble: it openeth the pores and conduites, and purgeth flegme, it quickeneth the minde, stirreth vp the witte, reuiueth the senses, driueth away sadnesse, madnesse, anger, melancholy, fury. Finally, it deliuereth vs vtterly from leacherous imaginations, and vnchast dreames. Which although in some mens opinions they seeme none offence, because they proceede onely of abundance of nature, yet I am of an other mind, for that I reade in Deuteronomie, If there be among you any that is vncleane, by that which commeth to him by night, he shall goe out of the host, and shall not enter into the host. But at euen he shall wash himselfe with water, and when the sunne is downe he shall enter into the host. But to returne to my purpose: Venus is worthilie reckoned of Hippocrates one of those fiue things that chiefly preserue health. But in the vse thereof we must haue a speciall regard that we exceede not, for to exceede the meane in labour, in eating and drinking, in sleeping or waking, doth not so greatly impaire a mans health, as immoderate Venus. For vpon the sodaine it bringeth

Semen emittunt tam femina quam viri. Lib. 1. Inst. cap 5.

Lib. 6. de lo. aff. cap. 5.

The benefites of Venus.

Venus morbis à pituita natis vtilis est. Hipp. Epid. 6. Sect. 5. Aph. 23.

Cap. 23.

The discommodities of immoderate Venus.

bringeth a man to vtter weakeneſſe, and bereaueth hym (as it were) of all his ſenſes. And therefore is likened by Hippocrates to the falling euill. And Auicen in his booke *De Animalib.* ſayth: If ſeede paſſe from vs aboue natures meaſure, it doth hurt vs more, then if forty times as much blood were auoided. And no maruaile, conſidering that the verie rote and foundation of our life, doth conſiſt in bloud and ſeede, as Galen teacheth in his booke written againſt Licus. And this is the cauſe why ſuch as vſe immoderate Venus, be ſhort liued, and as the Sparowes, through incontinencie conſume themſelues. But GOD of his goodneſſe, who from the beginning ingraffed in mans nature this carnall appetite, to the ende that by procreation the world might be repleniſhed with people, hath yet notwithſtanding bridled the ſame, and reſtreyned it by ſpeciall commaundement, that mankinde ſhould not couple together without difference, after the manner of brute beaſtes, but beeing ioyned in lawfull mariage, which eſtate was eſtabliſhed betweene man and woman, as holy and vndefiled by God himſelfe in Paradiſe. And that for three cauſes chiefly. Firſt for procreation of children, to be brought vp in the feare and nurture of the Lord, and prayſe of God. Secondly for a remedie againſt ſinne, and to auoide fornication, that ſuch perſons as haue not the gift of continencie, might marrie and keepe themſelues vndefiled members of Chriſtes bodie. Thirdly for the mutuall ſocietie, helpe and comfort that the one ought to haue of the other, both in proſperitie and aduerſitie. So that marriage is the onely lawfull meanes to remedie this infirmitie of nature, and all other meanes are abhominable in the ſight of God. As fornication, adulterie, buggerie, inceſt, and that practiſe of Diogenes mentioned of Galen, *Genitalia contrectando ſemen eijcere.* And now to the queſtion propoſed before, touching Prieſts and Students, how they haue lined, or do liue vnmaried. Saint Mathew in his goſpell ſetteth

Deutero. 5. 18.
Exod. 20.
Gen. 2. 22.
De lo. aff. ca. 5.
Cap. 19. *ver.* 12

ſetteth downe two eſtates of men in generall, both good and godly: the one maried, the other vnmaried. And of the vnmaried he maketh three ſortes as followeth. For there are ſome chaſte (ſayeth he) which were ſo borne of their mothers belly. And there be ſome chaſte which haue made themſelues chaſte for the kingdome of heauen. He that is able to receiue this, let him receiue it. Heere the holie Ghoſt vttereth that ſome by nature are impotent, and vnable to fulfill the duetie of mariage. Others by art (as by gelding or ſo) are made vnable. And the third ſort is of them which haue the gift of continencie, and vſe it to ſerue God with more free libertie: which gift notwithſtanding is not common to all men, but is very rare and giuen to fewe. Wherevppon I gather, that ſome may and do liue honeſtly vnmaried. And ſo I iudge of Prieſts, ſtudents, and all other degrees of men or women whatſoeuer. Yet I do not thinke the gift of continencie ſo generall, as it was ſuppoſed in time paſt, when all the Clergie were reſtrained from marriage: for it is ſayde in Matthewe: All men cannot receiue this thing, ſaue they to whome it is giuen: wherefore mariage ought to be free to all that are ſo diſpoſed, euen as it is honourable among all, by the iudgement of the Apoſtle Paul to the Hebrues. For how hard a matter it is, and how rare a gift to liue continently, the greater part of a mans age, I referre it to euery mans owne conſcience. For who can ſay, my heart is cleane. And (as the Poet Virgill writeth:)

The difference of men concerning chaſtitie.

Verſe. 11.

Cap. 13. *Verſ.* 4.

Omne adeo genus in terris hominumq; ferarumq;,
Et genus æquoreum, pecudes, pictæque volucres,
In furias ignemque ruunt, amor omnibus idem.

Pro. 20. *Verſ.* 9. *Amoris & libidinis inſania omnibus animalibus eſt communis.*

And this rage is called of the Philiſtians. The furie of loue: wherewith allmoſt all men being taken in their youth, do loue yong women. And as the Poet Mantuan ſayth:

Res vulgaris amor, ſemel inſaniuimus omnes.

Yet I knowe there is great difference among men and women in this respect, not onelie touching thought, but also touching deede: for of all complexions, the sanguine which is in deede the best complexion, is yet most enclined to *Venus*, by reason of abundance of bloud, hoat and moyst. And so sayth Galen. There is no small difference among men, for there be some which euen frō their youth are made more weake through copulation, others, vnlesse they vse it daylie, haue the head ake, they loath their meat, they fall into feuers, and as their appetite is worse, so is their digestion also: these men are compared of *Plato*, to trees which bee exceeding fruitfull. Againe he sayth, *Venus* is harmelesse onelie in them which be hoat and moyst, and in whom seede aboundeth naturallie. As for those that be of drie temperature, as the cholerick sort, or cold & drie as the Melancholicke, to them *Venus* is most hurtfull by Galens iudgement in the same place. But although the most part of men and women bee naturally giuen to this infirmitie, especiallie in youth, yet there bee certaine meanes whereby to abate it, euen in the lustiest complections. The chiefest is that which was geuen to S Paul, after he had prayed vnto the Lord thrise that the pricke of the flesh might departe from him: that is, my grace is sufficient for thee, for my power is made perfect thorough weakenesse. The next (in my iudgement) is for a man to keepe himselfe out of the companie of women. For as it is in Ecclesiasticus. He that toucheth pitch shalbe defiled with it. And S. Paul sayth: It were good for a man not to touch a woman, for certainly, the nature of women is such, that a man by their company shall be greatly inflamed.

What complection is most giuen to Venus. *Lib 6. de lo. aff. Cap. 5.*

Lib. 6. de San. ca. 4.

Three principall meanes to abate concupiscence.

Corin. 2. ca. 12. ver. 7. 8. 9.

Cap 13. Ver. 1.

Carpit enim vires paulatim, vritq; videndo

Lib. 3. Georg. Euill women compared to a Panther.

Women, as Virgill writeth, are much like to a wylde beast called a Panther, to whome it is sayd, that beardes of cattell doe resort, being maruelously delighted in the sweete

Thorn in the flesh

ſweete ſauour that commeth from him, and beholding of him. But when the Panther hath them within his reach, he eaſilie prayeth vpon the poore cattell, being vtterly diſmayed with his fierce lookes: or as the Mermaydens, whom Poets faine with their ſweete melodie, to drawe ſuch vnto them as paſſe by, and then to deuoure them. But if ſtudents muſt needes be in company with women, as occaſion oftentimes requireth: yet let them doe as Vliſſes did, who ſayling that way, where theſe Monſters abode, ſtopped the eares of all his companie, to the intent they ſhould not heare the ſongs of the Syrenes, and cauſed himſelfe to bee bound to the maſt of the ſhippe, and ſo eſcaped. Euen ſo ſhould ſtudents that would leade a ſingle life, either forgo the companie of women, or if they be in companie with them, ſtoppe their eares, that is to ſay, bridle their ſenſes, or binde themſelues to the maſt, that is to ſay: pray vnto God for grace, leaſt they bee intangled ere they be ware. And the like counſaile is giuen by Ouid.

Euill women compared to the Mermaydens.

Syrenes were Sea monſters, half a woman and halfe a fiſhe.

Lib. 1. de reme. amo.

Manat amor tectus, ſi non ab amante recedas,
Turbaque in hoc omnes ingenioſa ſumus.
Proximus à tectis ignis defenditur agrè.
Vtile finitimis abſtinuiſſe locis.
Non facile eſuriens poſita retinebere menſa,
Et multum ſaliens incitat vnda ſitim.

The third meane whereby to abate this carnall appetite, is that which is mentioned in Saint Paule: I beate downe my bodie, and bring it into ſubiection: which may be done diuers waies: As by earneſt ſtudie and meditation, by often faſting, by much labour, by hard fare, by hard lodging, and ſuch like: for as it is in Plato, when Ladie Venus threatned the Muſes, that vnleſſe they would followe her Sacrifices, ſhe would arme her ſonne Cupid againſt them: they anſwered, O Venus threaten ſuch things to Mars, for Cupid hath no power ouer vs. And Terence ſayth: without Ceres and Bacchus, Ve-

1. Cor. cap. 9. Verſe. 27. Ordinarie meanes to ſubdue the fleſh.

nus is colde. And Diana flying the companie of men, to the intent that she would not be moued with carnall lusts, did continually exercise her selfe in hunting wilde beastes, and for her chast life was honoured of the Paynims for a Goddesse: which fable declareth vnto vs, that exercise of the minde or bodie driueth away fleshly phantasies, and that idlenesse is a great occasion of Lecherie, and so sayth the Poet Ouid well experienced in such matters.

Idlenesse a great occasion of lecherie. *Lib. 1. de re. amo.*

Finem qui quæris amoris,
Cedit amor rebus, res age, tutus eris.
Quæritur Ægistus quare sit factus adulter,
In promptu causa est, desidiosus erat.

And againe, he sayth:

Otia si tollas periere Cupidinis arcus,
Contemptæ, iacent, & sine luce faces.

Lib. 1. de San. tu. cap. 14. Diuers practises to abate concupiscence. There be also other meanes to extinguish carnall lust, partly mentioned in Galen, as to annoynt the reynes with some cooling oyntment, which may bee made of Ware, Oyle of Roses, and the iuyce of some cooling herbe, as Houseleeke, Lettuse, Purslaine, Nightshade, or to vse plates of leade vpon the reynes, or to applie Rose leaues, or *Agnus Castus* leaues to the backe by night or by day, or to vse daylie to eate the seede of *Agnus Castus*, or the seede of Rewe, or the herbes themselues: As once I knewe an olde Priest that liued chastlie vnmaried all his life, that would daylie put Rewe in his drinke, and sometime eate it with bread and butter, and make it in a Posset, and vse it in Posies, and all to destroy nature the originall of lust. To these may be added the practises of Arnoldus. If thou wilt quench the heate of Venus, annoynt thy g nitories with the iuyce of Parslie or Rew: or drinke the iuyce of those herbes. Also to smel oftentimes to Camphere, is good for the same purpose: or to sit vpon a Marble stone, or any other very cold stone, or cold earth: or to plunge the members in colde water, or in strong vineger, and therewith to

The practises of Arnoldus to abate lust.

wash

wash the reynes of the backe and lower parte of the bellie. Last of all, to conclude these meanes whereby to abate carnall lust, I will recite certaine examples gathered out of our English Chronicles of some men in time past, who supposed all chastitie to consist in single life. Elphlegus Bishop of Winchester, put vpon him Dunstanes a Monkes apparell, that he might thereby auoyde both the fire of concupiscence and the fire of hell. S. Petrocke an Hermite of Cornewall, was faine euery night from the crowing of the Cocke, to the spring of the morning to stand naked in a pit of water to abate the hote mouings of his flesh, yet could he neuer haue remedie of that disease, vntill he went on pilgrimage to Rome and Hierusalem. S. Adelme Abbot and Bishop of Malmsburie, when he was stirred by his ghostly enemie to the sinne of the bodie, would holde within his bed by him a faire maiden so long time as he might say ouer the whole Psalter, to the intent to doe the more torment to himselfe and his flesh. These men (as you see) as holie as they seemed, were yet captiues to Cupid, and could hardly get loosed out of his hands, or whether they were loosed at all, it may be doubted, yet would they not followe S. Paules counsaile, it is better to marie then to burne: but rather the contrarie, they would rather burne then marie. But if I had beene their Physitian, they should haue had the same remedie that men vse in turning of horses into geldings. For this is the surest remedie that can be deuised for Cupids colts. Notwithstanding for such as can abstaine, I thinke it much better for themselues, & for the cõmon wealth, especially if they be of the Clergy, þ they should liue vnmaried. For as S. Paul saith, The vnmaried careth for the thinges of the Lorde, how hee may please the Lord: But he that is married, careth for the things of the world, how he may please his wife. There is differẽce also betweene a virgin and a wife: The vnmaried woman careth for the thinges of the Lorde, that shee may bee holy both

John Bale.

Fabian. lib. 6. cap. 141.

Corin. 1. cap. 7.

Better for hospitalitie and releefe of the poore. 1. Cor. cap. 7. ver. 3. 33. 34.

The single life more cõuenient for Diuines.

De vi. in com. agen. The discommodities of marriage.

Two of the first dishes that he serued vp at the marriage feast.

1. *Cor. ca. 7. v. 7*

Lib. 7. Cap. 16.

How man and womã should marrie after Arist.

both in body and in spirite: but she that is married, careth for the thinges of the worlde, how shee may please her husband. So that the state of man or woman vnmarried is more free from the cares of the worlde, and consequently more free for the seruice of God, than of the married sort, and therefore more to bee desired of all them that woulde wholy dedicate them selues to serue the Lord. For as Basilius Magnus writeth to Gregorius. An heape of cares commeth to the married sorte: in barennesse, desire of issue: the saftie of thy wife, care of thy household, looking to thy seruantes: damage in bargayning: falling out with neighboures: sutes at the Lawe, the chance of Trafick: the toyle of husbandrie: euery day bringeth his discommoditie, and the nightes partaking the care of the day, disquiet the minde with like imaginations. And Demea in Terence saith in Adelphi: I haue married a wife, what miserie haue I seene therein: & children brought another care. So the first dish that is serued vp at ỹ marriage feast, is miserie: ỹ the second is care. Which both if they be well weyed, are but soure sauces to so sweete meate. Neuertheless, let euery man doe according to his gift. For euerie man hath his proper gift of God, one after this manner, and an other after that. And the best counsaile that I can geue in this case, is that no man take more vpon him then he is well able to performe. And if any be disposed to marrie, if they would folow the rule of Aristotle, in his Politikes, they should so marry, that both the man and the woman might leaue procreation at one time, the one to get children, and the other to bring forth. Which woulde easily come to passe, if the man were about eight and thirtie yeres of age when he married, and the woman about eighteene, for the abilitie of getting children in the most part of men ceaseth at seuentie yeeres, and the possibilitie of conception in woman commonly ceaseth about fifty. So the man and the woman shoulde haue like time for generation and conception.

conception. But this rule of Aristotle is not obserued of vs in England, nor elsewhere now a dayes, that I wot of, but rather the libertie of the Ciuill Lawe put in practise, that the woman at twelue yeres of age, and the man at fourteene are marriage able, which thing is the cause that men and women in these dayes are both weake of body, and small of stature: yea in respect of those that liued but fortie yeares agoe in this land: much more then in comparison of the auncient inhabitantes of Brytaine, who for their taleuesse of stature were called Gyantes. Which thing also is noted by Aristotle in the same place. The marriage of yong folkes is vnfitte for procreation of children, for in al kindes of liuing creatures, the yong byrth is vnperfect, and females are more commonly brought fourth then males, and those of small stature, wherefore the like must needes happen in mankinde, which may bee thought, because in all Cities where they marrie yong, you shall see people of small stature and very weake. And the best time of the yeare to marrie in after Aristotle, is the winter season: because in the summer time naturall heate is disperied, and digestion feeble: But contrarywise in winter, by reason of the cold without, closing vp the powers of the skinne, natural heat is made stronger, and digestion better, and thereby the body is more able for generation. The same reason may serue also for the spring of the peare, and I thinke that the better time of both, for that encrease and multiplie are then in greatest force. But Diogenes was of an other minde: for to one demaunding when best season were to wedde a wife, for a young man (quoth he) it is to sone, and for an old man ouerlate. So that no time by his iudgement was fitte for that purpose. But Diogenes was μισογυνὴς, being moued peraduenture with the reason which Bias one of the seauen wise men of Greece made against marriage. Thou must not marrie a wife: for if thou marrie a fayre woman, she wil make thee Cuckold:

Rathe marriage is the cause why men be now of lesse stature then they haue beene before time.

What time of the yere is best to marrie in.

Diogenes opinion concerning the time of marriage.

Bias argument against marriage out of *Aulus.*

Gel. lib. 5. cap. 11. olde: and if thou marie a foule one, ſhe will be loathſome. Or els was afraide leaſt he ſhould haue as ill lucke as Socrates had in mariage, whoſe wife Xantippe had all properties of a ſhrewe, *videlicet*, weare a kerchiefe, had a ſharpe noſe, and a ſhrill voyce. But if Diogenes, or that Timon of Athens, who was for his hatred of mankinde named μισανθρωπος, had vſed the companie of a woman, perchaunce he would haue thought as the Hermite did, whom Poggius the Florentine mentioneth in his fables, who by the aduiſe of his Phiſitions, hauing vſed the companie of a woman for a certaine diſeaſe which he had, not otherwiſe to be cured, when he had done, fell a weeping. And being demaunded why he wept, conſidering that it was done for his health ſake, and not for any voluptuouſneſſe, that God would eaſily forgiue it: No no (quoth the Hermite) I weepe not for that cauſe, but I weepe becauſe I neuer felt how ſweete a woman was before this time. But if that Hermite had ſo ſmall experience in Venus Court, yet I thinke many others of the ſame profeſſion were better practiſed. As Iohn Bale in his Chronicle merrily telleth, how that at Yorke the Monkes of S. Marie Abbey, and the Nunnes of Clement Thorpe, met together at Hey making, the Abbots foole being with them. And as the Abbot enquired of him at ſupper for paſtime, where he had been al that day, he fell into a great laughter, and declared before all the Abbots gueſtes, that a ſore battell had beene fought that afternoone, betwixt his Monkes and the Nonnes of Clement Thorpe: But he thanked God that his Monkes had the beſt, for they were euer aloft. Such battailes (I doubt) were fought very often, by thoſe that had made a vowe to the contrarie. But if the Lawe of God had then preuailed, or might now preuaile among vs, which puniſheth adulterie with death, & ſimple fornication by dowrie and recompence of mariage, both they would haue beene, and we ſhould be more fearefull to offend in that behalfe:

Socrates wife.

A Heremites repentance.

A merrie battaile betweene Monkes and Nonnes.

Nonnes.

Leuit. cap. 20. Ver. 10.

or

or if the law of Iustinian were in force, which punisheth adulterers with death, and simple fornicators, if they bee of habilitie, with the losse of halfe their goodes: but if they be poore, with imprisonment and banishment. And vntill some streighter punishment bee ordeyned, that sinne will neuer be reformed. For standing vp in a sheete is not much greater punishment than the Nonne was enioyned to, that had trodden her shoe awry, *videlicet*, that she should say euery day the first verse of the 56. Psalme, Haue mercie on me, O God, for man would swallow me, &c. with great threatning, that if she should doe so againe, she should bee bound to say ouer the whole Psalme. But such fleabittings as these will not restrayne vs from that sinne, wherevnto we are so prone by nature, except we haue this continually before our eyes, that our bodies are the members of Christ, that they are the temples of the holie Ghost, consecrated to God, and not vnto fornication, and therefore that wee will keepe the vessels of our bodies in holinesse and honour, to the ende GOD may be glorified thereby, as Saint Paule willeth vs. And for them which cannot liue chast otherwise, God of his goodnesse hath appoynted the holie estate of matrimonie, from the which none is exempted, except he will himselfe. But yet as Saint Paule sayth, it were good for a man not to touch a woman: Because mariage through mans corruption, and not by Gods institution, bringeth cares and troubles. And for this difficultie (as I suppose) Metellus Numidicus a Censor of Rome, making an exhortation to the people to moue them to marie, because the Citie could not otherwise be preserued, vsed this reason, which may seeme as well against mariage as with it. If we could be without a wife, we should all be without that discommoditie: but because nature hath so ordeyned, that neither wee can liue well with them, nor by any meanes without them, wee must preferre perpetuall safetie before short pleasure.

Instit. lib. 4. Titulo. 18. leg. 2.

The Nonnes penaunce.

1. *Cor.* 6. 15.
1. *Cor.* 6. 13. 19
Ephe. 4. 4.
1. *Cor.* 6. 18.

1. *Cor.* 7. 12.

Aulus Gel. li. 1 cap. 6.

Metellus argument to perswade mariage.

And for this cauſe (as I thinke) Ariſtotle counteth a woman a neceſſarie euill: Neceſſarie, becauſe a man cannot be well without her: euill, becauſe women are commonly ſhrewd. Howbeit (as I haue heard ſay) there is but one ſhrewe in all the world, but euery man thinketh he hath that one. As old Laches in Terence ſayth, a man of great experience: All women ſeeme to me to be brought vp in one ſchoole to ſhrewdnes: and of that ſchoole (if there be any) my wife is the maiſtres I know well. But if any haue ſo ill lucke as to marie a ſhrewe, let him learne this leſſon of Marcus Varro, Thy wiues fault muſt either be amended or ſuffered: if thou amend it, thou makeſt thy wife better: if thou ſuffer it, thou makeſt thy ſelfe better. This then is Varro his counſaile, that if thou cannot amend thy wiues fault, thou muſt ſuffer it. And this was the beſt remedie that Socrates had againſt Xantippe. And this was the onely helpe that Iob had againſt his wife: therefore let no maried man looke to ſpeede better: for he that will not marie a ſhrewe, muſt marie when the ſigne is not in *Cœlo*. And now to ſuch as bee maried, to whome God hath graunted the libertie of Venus, I ſay, Firſt that they vſe it in a meaſure. Secondly, that they vſe it not by and by after meate, and before ſleepe: but after the meate is digeſted, a little before the morning, and afterward to ſleepe a while. Thirdly, that in the Sommer ſeaſon, eſpecially in Iune and Iuly, they vſe it ſeeldome or not at al. And in Autumne moderatly and ſoberly. But in winter, and chiefly at the ſpring of the yeere, they may vſe it more freely. For it is moſt wholeſome both at ſeaſons hote and moyſt, and for hote & moyſt complexions: that is to ſay, in the ſpring time and in youth. But theſe precepts, and all other before giuen, muſt be applied particularly to euery mans owne eſtate, or conſtitution of bodie. For as Ariſtotle ſpeaketh of Lawes, becauſe they be generall, therefore they cannot profite for euery particular

Hecy act. 1. *Sc.* 1.

Au. Gel lib. 1. *cap.* 17.

Varro, his counſaile how to deale with a ſhrewd wife.

Vnder what ſigne a man may auoyde the mariage of a ſhrew.

The right vſe of Venus ſtandeth in three poynts.

AEthi. 5. *c.ap.* 10.

rular case that may fall out, yet is there no fault in the Lawe, nor Lawmaker, but in the vncertaintie of matters, which be altogether casuall and variable. So I say, notwithstanding that euery rule prescribed in this booke, can not agree with euery mans complexion, yet the rules are not to bee disallowed, but to be followed, accordingly as euery man shall finde them good and wholsome in himselfe. And this is the best Phisicke of all for euery man to knowe throughly the state of his own bodie, and to marke diligently what things are wont either to doe him good or harme: which also is giuen out by Tully in this maner. Health is preserued by knowledge of ones owne bodie, and marking those things, which are wont either to doe good or harme: and by a measure both in all a mans diet, and apparell for cherishing of the bodie, and also forbearing pleasures: and lastly by their cunning, to whose science these things perteyne. And the same likewise is taught by Galen himselfe, which I will adde as a conclusion of this worke, euen as he hath made it the ende of those excellent bookes. His wordes be these, I would haue al men that shall reade this booke, to be thus perswaded: especially those, who although they bee vnskilfull of Phisicke, haue yet good discretion: that they followe not the manner of the common people in diet, (as beastes) but rather marke what meate or drinke, or exercise doth them good. Likewise of Venus, whether it doe them good or harme, and at what time the vse thereof is wholsome or not. For (as I haue said) some are greatly hurt therby: others vse it vntil olde age without hurt. But these two sortes are rare: I meane of them which are greatly hurt thereby, or not hurt at all: but the meane betweene both, (yet with more or lesse) reacheth to a great number of men. These things, (all such as bee wise) I aduise them to obserue: whereby they feele themselues harmed or holpen: for by that meanes they

Offi. 2. in fine. Tullies Phisicke.

Lib. 6. de San. tu. cap. 14.

Galens counsaile to euery man touching the obseruation of his owne bodie.

they shall neede the helpe of Phisitions in very fewe things, so long as they bee in health. Hereunto I will adde that Phisicke which I my selfe was wont to vse for preseruation of my health. Euery yeere in the Spring when the signe was in *Pisces*, I tooke two mornings together Aloes Hepatike, shauen with a knife into halfe a pinte of white wine or Beere or Ale, with a little Cinamom grated, fasting two houres after it, and the third morning I tooke seauen leaues of *Absarabacca* a little punned and steeped al night in like quantitie of white wine, with a little Cinamom, then strayned and warmed.

The authors phisick to preserue health very good for a cholericke stomacke. The quantitie of Aloes was a quarter of an ounce.

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A SHORT TREATISE OF THE PLAGVE, and other like contagious diseases, how they may be auoyded. Chap. 243.

I haue declared (according to my knowledge) the whole order of dyet, contained in those fiue thinges which chiefely concerne mans life, that is to say: Labour, Meate, Drinke, Sleepe, and Venus, so now also for the benefit of Students, (whose health I tender most of all) I shall briefely and plainly set foorth, by what wayes and meanes they may auoyd such diseases as be contagious: namely the Pestilence, which was twise in Oxford in my time within twelue yeares, being brought from London both times: once by clothes, and another time by lodging of a stranger, and after dispersed throughout the citie, by receiuing of bedding, and other clothes from the places infected. This disease of all other, is common to al men of al complexions, (as Aristotle teacheth,) because the ayre compasseth all men about, and is drawen into all mens bodies alike, which if it be corrupt, must needes infect them also that receiue it, though sooner or later, more or lesse, according to the disposition or state of the bodie: for as Galen writeth: The aptnes of the body is

Proble. Sect. 1. quæst. 7.

Lib. 1. de diff. fe. cap. 4.

of

of greate force in breeding the diſeaſe. And againe: no cauſe efficient can worke without ſome aptnes of the patient. The Peſtilẽce is defined of *Marſilius Ficinus*, to bee a certaine venemous vapours gathered in the ayre contrary to the vitall ſpirit: Not that the ayer is venemous of it ſelfe, but through corruption hath now gotten ſuch a qualitie, or property, that being drawen into mans bodie, it inflameth the humours, eſpecially, where they be ſuperfluous, and bringeth them to a venemous temperature. And this is called a Peſtilentiall feuer as Fuchſius defineth: becauſe it riſeth of a venemous qualitie, and of the breathing in of peſtilent and venemous ayer. Now the reaſon why the ayer is more corrupt at one time than at another, or in one place rather than in another, is diuerſly aſſigned by the Aſtronomers and Phiſicians: and is imputed both to celeſtiall cauſes and terreſtiall, which bee ſpecially foure, *videlicet*: The influence of ſundrie ſtarres, great ſtanding waters neuer refreſhed, carraine lying long aboue ground, much people in ſmall roume, liuing vncleanly and ſluttiſhly. But leauing thoſe particular cauſes to ſuch as write of this matter at large, I make one principall or generall cauſe, that is the wrath of God for ſinne: for ſo GOD threateneth. That he will ſende ſickneſſe and diſeaſes vnto thoſe that will not heare his worde, and diſobey his commaundements. Which came to paſſe euidently in the time of King Dauid, when 70 thouſand periſhed with the Peſtilence in one day. Wherefore if Plague and ſickneſſe be Gods punishment (as they be in deede) then firſt of all we ought to haue recourſe vnto GOD by prayer, as Ieſus Syrach counſaileth vs. Spy ſonne faile not in thy ſickeneſſe, but pray vnto the Lord, and hee will make thee whole. And next we ought to vſe thoſe meanes for recouerie of health, which God hath ordeined. For as it is ſaid in the ſame Chapter: The Lord hath created Medicines of the earth, and he that is wiſe will not abhorre them. Now the chiefe

Epid an. cap. 1. What the Peſtilence is.

Inſt. lib. 3. *Sect* 1. *ca.* 10.

Four cauſes of the Peſtilence.

Ex 15.26. *Deu.* 28.35.

Sam. 24.15.

The firſt remedie to be vſed againſt the plague.

Eccle. 31.9.

The ſecond preſeruatiue. *ver.* 4.

remedie

remedie for the Plague, to preserue from infection, is to auoide the infected ayre. For as much as the Plague doth come of corruptiõ of the ayre, (as I haue shewed before:) and if you may not, or will not auoyde it: (for some of necessitie must still remaine in the place where the Plague is,) then the remedie standeth in correction and purifying of the ayre, and in taking such thinges into the bodie, as may strengthen the heart and vitall spirites, thereby to make them able to withstand the poyson. And in these three poyntes shall this treatise be absolued. As for the cure of such as be infected with the Plague, or visited with any other sort of sickenesse, I referre it to the discretion and knowledge of the learned Phisicians and expert Chirurgians. The first way then of preseruation from the Plague, is, with speede to go farre of from the place infected, and there to remaine vntill all the infection be past. This remedie is merily termed of Iordanus a late writer: The electuarie of three aduerbes: which in Latine verse he reporteth thus:

The third preseruatiue.

The electuarie of three aduerbes.

Max tria tabificam pellunt aduerbia pestem,
Max, longe, tarde, cede, recede, redi.

In prose as much to say, as Fly quickly from the place infected, abide farre off, and returne not some againe. To flye quickly, is expounded by Marsilius Ficinus, to depart away as soone as any certaine signes of the Plague do appeare. Now the signes of the Plague to come (as he sayeth) are, where the ayre of that place varyeth from his naturall temperature, declining to heate and moysture, when it seemeth clowdie and dustie: When the Windes are grosse and hoat: when the Waters and feeldes smoke and smell: and the fishes are yll both in sauour and taste: When many Wormes breede of putrifaction of the earth: Toade stooles and rotten herbes abound: The fruites and beastes of the earth are vnsauourie: The wines become muddie: Many birds and beastes flye from that place, strange Agewes arise, ra-

Cito fugere quid. Epide. Ambr. cap. 25.

Signes of the plague to come.

going continually during, physicke, when the small Pockes, and Measels are rife, and wormes abounde in children and olde folkes: when many women are deliuered before their time. Finally, when cruell warres and monsters against nature, or such like strange things do appeare. But this I referre to euery mans owne prouidence to be directed herein by the aduise of the Physician.

Procul fugere quid?

To abide farre off, is to flye to those places where neyther the things, neither the people, nor the noyse, nor any rumours of the place infected may come. And so to be separated, that high mountaines be betweene, whereby the venemous vapours may be letted, least by the blowing of the winde, or dilatation of the ayre, they approch vnto vs. And heere we are to consider the disposition and situation of the place we go vnto, that in no respect it be like the infected ayre in heate, colde, moysture, drynesse, in cloudes, rayne, windes and such like: for this policie is of effect not onely in the plague, but in all other diseases, which we seeke to amend by change of the ayre. For if we remoue to a like ayre, it will rather increase the sickenesse than remedie it. And so saith Aristotle, where he moueth the question: Why change of the ayre doth

What is to be obserued in changing of the ayer.

Proble. Sect. 1. quæst. 3.

encrease sickenesse, or take it away, for so he answereth: If the disease growe through colde and moyst matter, a contrary ayre may take it away: but if a like ayre come vnto it, and not a contrary, then it will encrease the sickenesse, and bring death. Wherefore, we must not onely remoue from the place infected, but we must so remoue, that we change the ayre as well as the place, according to the Latin prouerbe: To flye, that thou fall not into it again. The third point of preseruation is, to take good heede that we returne not vntill all be cleare at home: for they that come out of a pure ayre into a corrupt ayre, are in greater daunger than they that neuer fledde away, and lesse occasion may infect them, because nature may better endure that whiche is small, than

Tarde reuerti quid sit?

abide

abide any sodaine or new alteration. Neither is the ayre to be iudged sound as sone as the plague ceaseth, but a time is requisite for the purifying of the ayre, which after Marsilius, is at the least one quarter of a peare. So that if none haue dyed of the plague in three moneths before, then we may thinke the ayre sufficiently purged. Yet must we be circumspect in approching to the persons who haue had the plague, and much more in entering into the houses that haue beene infected: and most of all in touching the clothes of those persons or places where the plague hath beene. For these things retaine the infection longer than the ayre it selfe. For in those persons that haue beene infected, the poyson remayneth the space of two monethes. The houses and the houshold stuffe, vnlesse they be purified with fire, perfumes, washings, and such like, keepe their venim for the space of a peare or more. The clothes especially of woollen, except they be washed, fumed, ayred, and layed forth oftentimes in the winde and ayre, continue contagious by the space of three peares, and more. For as oyle feedeth the fire, so woll nourisheth all things fostereth this infection, and doth not onely preserue it, but encrease it and fortifie it, which in my time in Oxford was proued most true, for both the plague was brought from London thither by woollen clothes, and was set abroade in the towne through buying and selling and receiuing of bedding and other furniture infected. Let this therefore be a warning, for it is wisedome to take example by others. But against this counsayle of departing away from the place infected, many that otherwise be wise, and discreet, and of good iudgement, do vehemently inueigh, saying: that either it is needelesse or boteleſſe to shunne the plague. Needelesse, because God may preserue vs as well present as absent: Boteleſſe, because God may strike vs as well absent as present. And vpon this presumption, many, specially in London and other Cities where the plague chaunceth, often-

Aepide. anti. cap. 24.

How long the infection remaineth in the bodie, in the houses and clothes.

The plague brought to Oxford & dispersed there by woollen clothes.

oftentimes do not onely refuſe to auoyde the place, but not ſo much as to ſtyrre the houſe or perſons infected, no more than they would do in any other ſickneſs whatſoeuer: nay ſome are ſo phantaſticall, that they will deride and mocke at thoſe that ſeeme more fearefull or circumſpect than they themſelues be. But againſt this preſumption (for ſo I may worthily call it, becauſe it is grounded vpon Gods power, and not vpon Gods will) I will firſt vſe that reaſon which Leonardus Fuchſius bringeth for the ſame purpoſe. It is lawfull for Chriſtians to vſe Phiſicke as the gift of God in all diſeaſes, either to preuent them, or to cure them: but the chiefeſt meanes to preuent the plague is to auoide the place infected, *Ergo* it is lawfull for Chriſtians vpon ſuch occaſion to change their habitation. The *maior* is proued ſufficiently in Eccleſiaſticus. And I thinke no man doubteth that God hath created both Phiſicke and the Phiſician for the help, comfort, and ſuccour of mankinde in ſickneſſe. The *minor* is approued by the generall conſent of all Phiſicians of all ages, and is grounded vppon this reaſon taken of experience, for that the more part of them which tarry in the corrupt ayre be infected with the plague, and they which flee from it do eſcape. As for the reaſon before alleadged may ſerue as well for departing as abiding. For ſo I replie, it is needleſſe to abide in the place where the plague is, becauſe God may preſerue vs as well abſent as preſent. Nay God will rather preſerue vs if we abſent our ſelues, euen as he preſerued Abraham, who to auoyde the famine in the land of Canaan, went downe into Egipt. For why ſhould it be more lawfull to flee from famine than from the peſtilence, ſeeing that it is likewiſe Gods punichment for ſinne, and God is as well able to deliuer vs in the one as in the other? Chriſt himſelfe fleeth into Egypt, to auoyde the tyrannie of Herode, and willeth his Apoſtles, that if they be perſecuted in one Citie, to flie to another. What meaneth

Whether it be lawfull to flye frō the plague.

Inſti. li. 2. *Sect.* 1. *cap.* 2.

Cap. 38.

Gen. 12. 10.

Matth. 2. 14.

Matth. 10. 23.

this

this, but that it is lawfull for Christians (so farre as may stand with the glorie of God) to flye from vengeance to come, as Iohn the Baptist speaketh: Hezekiah was sicke vnto death (as it may seeme of the plague,) and the Prophet Isaiah caused a lumpe of drie figges to be layed on a bile which he had, and so he recouered. Old Tobias was restored to his sight with the gall of a fishe, which his sonne did on his eyes, by the aduise of the Angell Raphael. Christ our Sauiour healed him that was borne blinde, with his spittle. What meaneth this, but that God although he can preserue vs and heale vs without other meanes and medicines, yet that he will not haue these inferiour meanes contemned: What folly then, nay what madnesse is in them that so presume of Gods power that they neglect and despise those ordinarie and necessarie meanes, which God hath ordeyned, much like the Carter in Æsope, who perceiuing his cart to sticke fast in the myre, whipped not his horses, nor set not hys shoulders to the wheeles to lift them out, but fell downe streight vpon his knees, and made his prayers to Iupiter to helpe out his cart: to whome answere was made from heauen: thou fole whippe thy horses, and lift thy selfe at the wheeles, and then Iupiter will helpe thee, as much to say: as helpe thy selfe, and God will helpe. The whole world, as it was created by God, so is it gouerned and preserued continually by his power. Yet it is done by meanes, the Sunne and the Moone, and the Starres are set in the firmament to shine vpon the earth. The earth is to bring forth fruite for the vse of man. The foules of the ayre, the fishes of the Sea, the beastes of the field, are subiect to man. Kingdomes, Nations, and countryes, are ruled by Princes and other Magistrates. And shall we thinke that man whome God hath created a most excellent creature, and for whose cause all things else were created, is destitute of meanes to preserue himselfe, so long as God will prolong his lyfe?

Matth. 3. 7.

Kings. 2. 7.

Tob. 11. 13.

Mark. 8. 22.

What Fatum is. *Au Gell. lib. 6. cap. 2.*

Vaine therefore is that Goddeſſe of the Stoikes called in Latine *Fatum*, in Engliſh Deſtinie, which Chriſippus deſineth. An euerlaſting order of things which can not be auoided; and a cheyne linked and tangled together by perpetuall courſe of conſequence, whereof alſo it is made and framed. And vaine is that argument againſt Phiſicke, which the Stoikes vſe, and manie fooliſh folkes followe, mentioned of Tullie in his booke *de Fato*. That is, if it bee thy deſtinie to recouer of this ſickneſs, whether thou vſe a Phiſician or not, thou ſhalt recouer, And if it be thy deſtinie not to recouer, whether thou vſe a Phiſician or not, thou ſhalt not recouer, And the tone of them is thy deſtinie, therefore it is vaine to vſe a Phiſician. This kinde of argument, although it ſeeme verie ſtrong in many fooliſh folkes phantaſies, and vtterly to take away the vſe of Phiſicke and Phiſitians, yet it is called by Tullie in ꝑ ſame place, vnſkilfull and abſurde: for by that meanes (ſaith hee) all actions ſhall bee taken from mans life, and is thus refuted: (whether thou vſe a Phiſician or not, thou ſhalt recouer) is vntrue, for it is as much thy deſtinie to vſe a Phiſician, as to recouer. Much like as ꝑ Iudge anſwered the theefe, who alleaged for him ſelfe, that his deſtinie was to ſteale, and therefore he could not do otherwiſe, Then ſaide the Iudge, as thy deſtinie was to ſteale, ſo is it my deſtinie to hang thee. Theſe kindes of copulatiue ſentences, are called of Chriſippus the Stoike Philoſopher, *Confatalia*, becauſe they be coniopned with deſtinie, if there be anie deſtinie at all. But the ſame argument is ſomwhat otherwiſe anſwered by a *Simile* of that great Doctor Origenes, in this maner: If God haue appoynted thee to haue children, whether thou couple with a woman or not, thou ſhalt haue children: but if it be appoynted that thou ſhalt haue none, whether thou couple with a woman or not, thou ſhalt haue no children, therefore in vaine thou dealeſt with a woman:

The Stoikes argument againſt Phiſick.

Lib. 2. contra Celſum.

man: for as in this matter it is impossible that thou shouldest haue children vnles thou deale with a woman, So the Phisician is necessary to remedie the descease, seeing it cannot otherwise come to passe: and it is vntrue that the Phisician is vsed in vaine. So this famous Clerke Origen iudgeth Phisicke no lesse necessarie in sickenesse, for the recouerie of health, than a woman is for the begetting of children. But these Stoicall Christians do vtterly deny this, saying: that many escape in sickenesse that vse no Phisick at al. To whome I may answere, as the Philosopher Diagoras did, who was called ἄθεος. because hee thought the Gods had no care of worldly thinges, who being aduertised by a frende of his, that many by prayers made to the Goddes, hadde escaped the force of tempeste, and came safe to the shore; which thing hee would proue by a painted table, wherein their pictures were sette foorth. So it is (sayed hee) for they were neuer paynted which made shipwrack and dyed in the Sea. Euen so I say, that as manie haue escaped, and doe escape in sickenesse without Phisicke. so manie haue dyed, and doe die for want of Phisick. For I thinke there is none so blinde, or so impudent, but will graunt that a pleuritide is present death without bloud letting. Yea the yealowe Iaundise, which is a verie common disease, as is prooued by experience, at length bringeth death, if it be not holpen by medicines. As for the wormes in children, and olde folkes too, how daungerous they be, I referre it to euerie mans owne iudgement. Woundes and sores without salues, corrupt the sounde members. and finally bring the whole bodie to destruction. Wherefore Phisick is absolutely necessarie in some cases. Yet I graunt that light diseases may be cured without anie Phisicke, by the onely benefitte of nature, yet in the lightest disease that happeneth if some Phisicke be vsed it is not vnprofitable, but to nature verie comfortable. But if the sickenesse be greate, and nature sore oppressed, then Phisick is necessarie to assist

Diagoras.

The necessitie of Phisick.

ſiſt and to ayde nature, whereby ſhe may the better ouercome her enemie. And ſo it commeth to paſſe that the Phiſician cureth by the helpe of the vertue nutritiue, which as yet is found in vs, as Ariſtotle teacheth, or as others ſay, by natures helpe, for otherwiſe Phiſicke preuaileth not, as Cornelius Celſus writeth, Agaynſt nature Phiſick can not preuayle, when nature will no longer worke, then farewell phiſicke, and carie him to the Church. And much leſſe doth it preuaile if God be againſt it. For (as Fuchſius that famous Phiſician writeth, The Phiſician may do his endeuour, but the ſucceſſe is in God. But if God firſt and nature next do worke with the medicine, then no doubt ſhall that notable effect come to paſſe, which is more to be deſired than gold or precious ſtones, that is to ſay health. So phiſicke if it be rightly vſed is profitable in all diſeaſes, and ſo neceſſarie in many, that without it life can not be preſerued. Vaine therefore is that phantaſie that thinke it vngodly to flee from the place where the plague is, and to vſe the helpe of Phiſicke in their infirmities. I haue beene ſomewhat longer in this digreſſion, for that it was my happe to liue in a countrey, where a great number were caried away with that hereſie of the Stoikes, that they thought Phiſicke of no force, and of leſſe value, yet would they diſpute the phiſician ſometime with the vrine, marie with this *Dilemma*, that if the patient were like to liue, then would they be at no coſt, but let nature worke: And if the patient were like to die, then would they be at no coſt, beeauſe it were but vayne. So *Parcatur ſumptui*, made no Doctor to liue in that countrey. But let them goe with their deſperate deſtinie, and let me returne to the ſeconde way of preſeruation from the peſtilence, which conſiſteth in correcting and purifieng of the ayre, wherein we continue: if there be no remedie but needes you muſt or will abide where the plague is, then firſt of all humble your ſelfe before God, and deſire of him mercie and forgiuenes

Lib 7. Ethi. cap. vlt.

Lib. 3.

The ſecond way of preſeruation from the plague.

of

of your sinnes: And if it be his will, that he will vouchsafe to preserue and defend you from all infection. And if his will be otherwise, yet that you are willing to abide his visitation patientlie, and readie (if his good pleasure be so) to depart out of this wicked world. That done, haue alwaies in mind, and practise in your life, this short lesson following:

Aer, esca, quies, repletio, gaudia, somnus,
Hæc moderata iuuant, immoderata nocent.

Ayre, labour, sweate, repletion,
Sleepe, and passions of the minde,
Both much and little, hurt a like,
Best is the meane to finde.

For in these fiue pointes as it were in so many lute strings resteth the whole harmonie of mans life. Wherein moderation beareth the burthen of the song. Which if it be not kept, but that excesse be taken in any one of them, there must needes follow great disturbance in our bodies. All excesse is against nature. Wherefore you must auoyde all excesse and superfluitie, specially in eating and drinking, sleeping and waking, in trauaile and women, and seeke by all meanes to maintaine and keepe your naturall and accustomed euacuation, and to be merrie and pleasant, following herein the example of Socrates, who by his continencie and good order of diet, escaped the plague at Athens, neuer auoiding the Citie, nor the companie of the infected, when as the greatest part of the Citie was consumed. And touching the ayre, first loke that your house wherein you dwell be kept cleane and sweete, and all things in it as neate as may be. Open not your windowes toward the West or South, but toward the East or North. And come not forth of your house vntill an houre or two after the sunne rising, and take your house againe as long before the sunne setting. Also it shall be good, speciallie at night and in the morning, to perfume your house or chamber with Frankencence, or

Hip. Apho. 51. lib. 2.

Iuniper, or ſtorax Calamita, or Ladanum, or if you will not be at coſt; with dryed Roſemarie, or as poore folkes vſe to doe in great townes, with ruſhes or broome, or hey layed vpon a chafing diſhe and coles, and the windowes and doores being cloſe ſhut vp for the time. Or to heate a bricke or ſlate ſtone in the fire, and when it is hoat to take it out, and powre vinegar vpon it, and to receiue the fume with open mouth. But among all things that purifie the ayre, either within the houſe or without, none is better than fire: for fire by nature doeth conſume corruption: and as Holerius ſayeth: The breath of fire receyued, is a remedie againſt the plague. And it is well knowen how that Hippocrates deliuered the Citie of Athens from a great Plague onely by cauſing many great fires to be made in ſundry places within the Citie and round about it. Wherefore it ſhall be good to make fires oftentimes in your chambers, halles, courts, or ſtreetes. And if you liſt, you may caſt into the fires, Iuniper, Bayes, Roſemarie, Spyke, Firre or Cipreſſe wood, and ſuch like. The third and laſt poynt of preſeruation from the Plague, is to vſe ſuch things as do reſiſt poyſon, and do fortifie the heart and vitall ſpirites. For this venemous vapour which breedeth the Peſtilence in mens bodies, is conueyed together with the ayre or breath, firſt to the Lungs or Lights, and from thence by *Arteria venoſa* to the heart the fountaine of life: from whence it is deriued and diſperſed by the veynes and arteries into all partes of the bodie. And firſt it aſſaulteth the ſpirits: next the humours: and laſtly, the verie firme ſubſtance of the whole bodie. And after it hath once poſſeſſed the bodie, the force of it is ſuch, that commonly within three or foure dayes it groweth to extremitie, and ſometime ſooner, if the bodie abounde with ſuperfluous humours, chiefely with choler and bloud. For the Sanguine ſort are ſoneſt taken with this infection, and next to them the Cholericke, thirdly, the Flewmatike: and laſt of all, the Melancho-

Fire is a ſpeciall preſeruatiue againſt the plague. *Lib. de Peſt.*

The thirde point of preſeruation.

How the corrupt ayre doth infect our bodies.

Melancholike: because the colde and dry humour is least apt to inflammation, and putrefaction: for that the conduites be straite by the which the poyson should passe. And this is the reason why youth, which representeth the Sanguine complexion: and middle age, which representeth the cholerike: and women, which represent the flewmatike complexion are soner infected than the aged sort, which represent the Melancholike complexion. Howbeit sometime, if the Pestilence be outragious, it spareth no complection, nor no age, as it came to passe in my time in Oxford, when as diuerse old folkes, men and women aboue 70. yeres olde dyed of the Plague. But now to arme the heart against this infection, when you haue occasion to goe forth of the house, hauing first eaten or drunken somewhat, for it is not good to go forth with emptie veines, or else hauing receiued a fume (as before is said) you shall put into your mouth a Cloue or two, or a little Cinamome, or a peece of Setwall, or of an Orenge pyll, or best of all, a peece of the rote of Angelica, or Elecampane, and take in your hand an Orenge, or a posie of Rewe, or Mynt, or Balme: Or else carie with you a handkerchike, or spunge drenched in white Vineger of Roses, if you can get it, if not, in common Vineger, especially white. But if you would make a perfect mixture, and passing for this purpose, you shal take Rosewater, white Rosevineger, strong white Wine or Maluasie of eche like much, and spice it well with Saffron or Setwall, made in powder, or the powder of Orenge pylles, and drenche a lynnen cloth or spunge therein, and carrie it about with you. And if you wash your face and hands in the same, and drinke a little thereof, it will do the better. And for the better strengthening of the inward parts against all infection, you may easily compound this mixture folowing, which is highly commended by Marsilius Ficinus. Take of red Saunders halfe an ounce, of chosen Cinamom three drammes and halfe, of Saffron halfe a

What complexion is soonest infected with the plague.

What is to be done when we go forth to auoide infection.

An excellent lotion against the pestilence.

dramme, all made in fine powder, which powder you may spice your meates withall, at all times. And after meate it shall be verie good to vse Coriander seedes prepared, and fasting also, after Auicen, who highly commendeth them in this case. The common people sayeth Hollerius vse to steepe Elicampane rootes in Vineger, and to lap them in a linnen cloth, and to carrie them about with them, smelling to them oftentimes. Others before they go forth in a morning, eate Garlike, and drinke a draught of new Ale after it, or good Wine. But Garlike is thought of many to be rather hurtfull than wholesome in the Plague, because it openeth the poares of the bodie too much, and so maketh it more apt to receiue infection.

Lib.de peste.

Lib.1 fo.39.

But I reade in the Secretes of Alexis of a marueilous secrete to preserue a man from the Plague, which hath beene proued in England of all the Phisicians in a great and vehement Plague in the yeare 1348. which crept throughout all the world, and there was neuer man that vsed this secrete, but he was preserued from the Plague, *videlicet*: Take *Aloe Epaticum* or Cicatrine, fine Cinamome, and Myrrh, of eche of them 3. drammes, Cloues, Mace, *Lignum Aloe*, Mastick, Bole Armenicke, of eche of them halfe a dramme, let all these things be well stamped in a cleane morter, then mingle them together, and after keepe it in some close vessell, and take of it euerie morning two penie weight in halfe a glasse full of white Wine with a little Water, and drinke it in the morning at the dawning of the day. And so may you (by the grace of God) go hardly into all infection of ꝑ ayre & Plague. Hitherto Alexis. But the prescriptions of preseruatiues for the Plague, I leaue to the skill and experience of the learned Phisicians, whose aduise in this case is chiefely to be sought for and folowed. Yet thus much I dare say, by the authority of Galen in his booke of triacle to Pamphilianus, & by the iudgemẽt of Marsilius Ficinus, that no one medicine is better, either to preserue frõ ꝑ plague,

An excellent preseruatiue for the plague.

or

or to expell ꝑ venime frō the principal parts in such as be infected, than Triacle, & is not only good in ꝑ Plague, but also in all other poysons and noysome drinkes: yea, and in ꝑ most part of other diseases, as the Cough, the Collick, the Stone, the Palsie, the Iaundise, the Agew, the Dropsie, the Leprosie, the headach, for dull hearing, for dimnesse of sight, to prouoke appetite, to appease greedie desire, for melancholy, sadnesse, heauinesse of the mind: for it not only healeth diseases of the bodie, but also of the minde: as Galen writeth in the same booke. So that it may worthilie be called *Delphicus gladius*, because it is profitable in an infinite number of infirmities. And Galen in his booke of Triacle to Piso, confirmeth the same. And concerning the Plague, as well for the cure as for the preseruation, he declareth vpon the credite of Ælianus Meccius a famous Philition, and sometime his teacher, that in a great Plague in Italie, when all other Medicines preuailed not, after that by his aduise they fell to the vse of Triacle, very fewe of them which were infected, either dyed, or fell into the disease. And no meruaile (sayth Galen) if it ouercome the Pestilence, seeing it ouercometh poyson. But it is not sufficient to knowe that Triacle is good for the Plague, but we must also knowe how it is to be vsed. Wherefore Galen in the same place setteth downe the order how it is to bee taken in this manner. It is giuen (saith he) in three Cyathes, that is (as I take it) about foure ounces, that is, halfe a gill, or the fourth parte of a pinte: it is giuen (I say) in a draught of wine the bignesse of an Hasill nut, as well after poyson, or after the stinging of venimous wormes as before, if a man suspect any such matter: & after the same manner it is giuen to them, who for an outward cause or an inward pine away, as if they were poysoned. So the quantitie of Triacle is the bignesse of an Hasill nut, and sometime the bignesse of an Egyptian beane, & the quantitie of drinke to receiue it in, is neither mo then three

How Triacle should be vsed against the Plague.

How much drinke & how much Triacle should be taken at a time. *Epi. anti. cap.* 6

Cyathes, neither fewer then two of pure water or mixt with wine. And the best time to take it in, is in the morning fasting, except it be after poyson, for then it is to be taken as occasion requireth. But Marsilius Ficinus sheweth more particularly the vse of Triacle, saying: Triacle, the chief of all medicines, which was giuen from heauen, is necessarie for vs twise in a weeke. And let it bee taken 9. houres after meate, or 6. or 7. houres before meate. He that cannot receiue it, at the leastwise, let him applie it to his heart and stomack, to his nose and pulses. Let there bee giuen commonly a dragme to the elder sorte, and to others, halfe a dragme, or a scruple. They that be hote of nature, let them drinke after it in the sommer season, the third parte of a Cyathe of Rose water, with a little Rose vineger: Others that bee of other complexions, at other times, let them take it with white wine, with Scabious water or Balme water. And if you want Triacle, or els if it be not good, then take Mithridate. Hetherto Ficinus. But here some doubt may arise, whether or no our Triacle, which now we haue in vse among vs commonly called Triacle of Gean, hath the vertues afore said against Plague, Poyson, &c. Herein to speake what I thinke, I thinke verily that it hath not, except other men can come by better than I haue seene: for they make it not now as it was made in Galens time, the composition whereof is set forth, euen in the same order that Galen himselfe made it for the Emperour Aurelius Antonius. For as it appeareth by Galen in that place, that Emperour, as others also before time, vsed euery day to take Triacle the bignesse of a Beane, sometime without water or wine, and sometime mixing it with some liquor, thereby to preserue himselfe from poyson. Like as King Mithridates did his composition, bearing his owne name: by the daylie vse whereof, his nature was so fortified against poyson, that when he would haue poysoned himselfe, rather than to

Lib. 1. de. Anti. cap. 2.

fall

fall into ỹ power of the Romans, he could by no meanes bring it to passe. But the receit which so strengthened Mythridates, was not the same which Pompeius after he had vanquished him, found in his Sanctuarie hauing this title, He shall not bee poysoned that vseth this medicine: which Serenus writeth in this manner.

Two sortes of *Mithridatium*

Bis denum ruta folium, salis & breue granum,
Inglandesque duas, totidem cum corpore ficus.
Hac oriente die pauco conspersa hyao,
Sumebat metuens dederat que pocula mater.

That is to say, twentie leaues of Rew, a grayne of Salt, two figges, and two Walnuts: these he tooke in a morning fasting with a little wine, fearing his mothers practises. But it was that noble confection, which as yet is called *Mithridatium* in Latin, in English Mithridate, which because it draweth neerest to the auncient Triacle, by mine aduise shall bee vsed in stead of Triacle against the Plague, and other diseases before rehearsed. And if any man haue Triacle which he thinketh perfect, and would faine proue whether or no it bee so in deede, then let him vse this experiment of Galen written in his booke of the vse of Triacle to Pamphi. To trie the force of Triacle, giue some medicine to louse the bellie, or to prouoke vomite: as *Scammonium*, or *Elleborum*, or some thing els that is stronger, as if you would purge, afterward giue vnto the same partie, so much Triacle as a Beane: And if the Triacle be godd, he shal neither be purged, nor feele any stirre within the bodie. But if it fall out otherwise, then thinke the Triacle to bee of no value. And thus much concerning strengthening of the heart against all infection. More you may reade for the same purpose in their proper places, in the treatise of herbes, where I spake of Sorrell, of Rewe, of Germander, of Burnet, of Dragons, of Angelica, of Walnuts, &c.

How to trye Triacle whether it be good or not.

Of

Of the Sckneſſe at Oxford.

AND now that I haue giuen mine aduiſe to Students touching the Plague, I will ſpeake ſomewhat of other diſeaſes néere Coſins to the Plague, which haue fallen out as well in the Vniuerſities, as in the Countrie abroade, and may do againe, if Gods will be ſo. The chiefeſt of which, is that ſickneſſe which yet beareth the name of England, and is called of forraine nations, *Sudor Anglicus*, The Engliſh ſweate, or ſweating ſickneſſe (as wée terme it.) A kinde of Peſtilence no doubt, and ſo is it iudged of Leonardus Fuchſius, where he ſayth in this manner: If this venimous and hurtfull qualitie abide firſt in the Spirites, and doe waſte and corrupt them, then is it a Peſtilentiall feuer diarie, or of one day: as thoſe were which went abroade throughout all Germanie in the yeere 1529. in that murrayne which is called the Engliſh ſweate. This ſickneſſe began firſt in England, *Anno* 1485. in the very firſt yeere of the raigne of King Henrie the ſeuenth, and was againe renued *Anno* 1528. in the twentie yeere of King Henrie the eight, and ſprang the third time, *Anno* 1551. in the 5. yéere of King Edward the ſixt. So that three times England hath béen plagued therwith, to the great deſtruction and mortalitie of the people, and not England only, but Germanie alſo, and Flaunders, & Brabant, inſomuch that at Antwarpe there died of the ſweate in three daies ſpace 500. perſons. And in London and in the Suburbes, there dyed of the ſame diſeaſe in manner within fiue dayes ſpace, in the fifth yeare of Edward the ſixth, eight hundred perſons, and moſt of them men in their beſt yeres. The manner of this diſeaſe was ſuch, that if mē did take colde outwardly, it ſtroke the ſweate in, & immediatly killed them. If they were kept verie cloſe and with many cloathes, it ſtifled them, and diſſolued nature. If they were ſuffered to ſleep, commonly they ſooned in their ſleepe, and ſo departed, or elſe

The ſweating ſickneſſe is *febris peſtilentialis diaria.*

Inſti. lib. 3. Sect. 1. cap. 10.

The ſweating ſickneſſe three times in England.

Cooper *in regno Henrici 8.*

elſe immediatly vpon their waking. But at length by the ſtudie of Phiſicians, and experience of the people, driuen thereto by dreadful neceſſitie, there was a remedie inuented after this manner. If a man on the day time were taken with the ſweate, then hee ſhoulde ſtreight lie downe with all his clothes and garments, and lye ſtill the whole 24. houres. If in the night he were taken, then he ſhould not riſe out of his bed for the ſpace of 24. houres, and ſo caſt the clothes on him that hee might in no wiſe prouoke the ſweate, but ſo lye temperately, that the ſweate might diſtill out ſoftly of it owne accord, and to abſteine from all meate, if he might ſo long ſuſteine and ſuffer hunger, and to take luke warme drinke, no more than woulde delay thirſt, and withall to put foorth neither hand nor foote out of the bed, but to auoide colde in euerie part of the bodie, and ſo continuing without ſleepe in a moderate ſweate for 24. houres: after that time to ſleepe and eate at pleaſure, yet meaſurably for feare of relaps, for ſome were taken thrife with this diſeaſe, and after the third time dyed of the ſame. Which relaps happeneth likewiſe in the common Plague: for as Ficinus writeth of his owne knowledge, that a Florentine who had beene twiſe deliuered of the Plague, and coulde not eſcape it the thirde time. Wherefore, let no man thinke that if he haue once eſcaped the ſweating ſickneſſe, or the Peſtilence, that hee may not fall againe into the ſame diſeaſe. But ſome man will ſay, it is needeleſſe now to write of the ſweating ſickneſſe, becauſe it neither is nor hath been of long time. Whereto I anſwere, that although it bee not at this preſent (God bethanked therfore) and God defende vs from it alwaies) yet by the iudgemẽt of ſome Aſtronomers, namely Francis Keete a man verie well learned in that art, in his Almanacke for the yeare of our Lord God 1575. it was very like to haue renued in this our Realme, for as much as the heauens then were in like order in a manner, as they were at thoſe times before, when that kinde of diſeaſe

Hall in his Chronicle.

The cure of the ſweating ſickneſſe.

Epid. anni. cap. 24.

so cruelly raged. Wherein hee erred not much, for both that yeare, and diuerse yeares since, haue fallen out many strange and greeuous sicknesses, and daungerous diseases, vnknowen to the most part of Phisitions, as that disease specially, which was at Oxforde at the assises, *anno 1577* and began the sixth day of Julie, from which day to the twelfth day of August next ensuing, there dyed of the same sickenesse fiue hundred and tenne persons, all men and no women. The chiefest of which were, the two Iudges, sir Robert Bell, Lorde chiefe Baron, and maister Sergeant Baram, maister Doile the high Shirife, fiue of the Iustices, foure Counsailours at the lawe, and an Atturnie. The rest were of the Iurers, and such as repayred thither. All infected in a manner at one instant, by reason of a damp or mist which arose among the people within the Castle parde and court house, caused as some thought by a traine and treacherie of one Rowland Ienkes bookes binder of Oxforde, there at that time arrained and condemned: But (as I think) sent onely by the will of God as a scourge for sin, shewed chiefly in that place, and at that great assemblie, for example of the whole Realme: that famous Vniuersitie, being as it were the fountaine and eye that shoulde giue knowledge and light to all Englande.

The sickenesse at Oxford.

Neither may the Vniuersitie of Cambridge in this respect glory aboue Oxford, as though they had greater priuiledge frō Gods wrath: for I reade in Halles Chronicle in the thirteenth yeare of King Henrie the eight, that at the assise kept at the Castle of Cambridge in lent, *anno 1522.* the Iustices and all the gentlemen, Baliffes, and other resorting thither, tooke such an infection that many gentlemen and yeamen thereof dyed, and almost all which were there present, were sore sicke and narrowly escaped with their liues: what kinde of disease this should be which was first at Cambridg and after at Oxford, it is very hard to define, neither hath any man (that I knowe) written of that matter. Yet my iudgement is, be it spoken without

The like sickenesse at Cambridge that was at Oxford.

offence

offence of the learned Phiſicians, that the diſeaſe was *Febris ardens*, a burning feuer. For as much as the ſignes of a burning agewe did manifeſtlie appeare in this diſeaſe, which after Hollerius be theſe: Extreme heate of the bodie, vehement thirſt, loathing of meate, toſſing to and fro, and vnquietneſſe, drineſſe of the tongue rough and black, griping of the belly, cholerick laſke, cruel ake of the head, no ſound ſléepe, or no ſléepe at all, rauing and phrenſie, the ende whereof to life or death, is bleeding at the noſe, great vomitting, ſweate or laſke. And this kinde of ſickeneſſe is one of thoſe roddes, and the moſt common rodde, wherewith it pleaſeth God to beate his people for ſinne, as it appeareth in Leuiticus, If yée will not doe all my cõmaundementes, but breake my couenant, then will I alſo doe this vnto you: I wil appoint ouer you fearefulneſſe, a cõſumption, & the burning agewe to conſume the eyes, &c. And likewiſe in Deut. the Lord ſhal ſmite thée with a cõſumption, and with the feuer, and with the burning agew, and with feruent heate &c. And this diſeaſe in déede, as it is Gods meſſenger, and ſometime Gods poſte, becauſe it commeth in poaſt haſte, and calleth vs quickely away, ſo is it commonlie the Purſuiant of the peſtilence, and goeth before it. For ſo Marſilius Ficinus noteth ſaying. There be certaine ſignes of a Peſtilentiall feuer to it. A continuall burning agewe, without any manifeſt declination, with great ſhortnes of winde, with ſodaine debilitie of the pulſe, with heauines of the whole body, ake of the head, chiefly frencie, anguiſh, heate, thyrſt, ſanguine ſpottes in many places of the body, vrine thick and foule like the water of a beaſt. And certainely after that ſodaine bane at Oxforde, the ſame yere, and a yere or two following, the ſame kinde of agewe raged in a manar ouer all England, and tooke awaie verie manie of the ſtrongeſt ſort, and in their luſtieſt age, and for the moſt part men, and not women, nor children, culling them out here and there, euen as you ſhould chooſe the beſt ſheepe out of

De mor inter. lib. 2. de ſc. ar.

cap. 26. 15. 16.

cap. 28 22.

Epi. anti. cap. 4

a flocke. And certaine remedie was none to bee founde. Nay it was with men at the Poet Virgill describeth in a murraine of beastes.

Georg. lib. 3. in fine.

Quæsitaq; nocent artes, cessere magistri,
Phyllirides Chiron, Amicthoniusq; Melampus,
Sæuit & in lucem stygijs emissa tenebris
Pallida Tisiphone, morbos agit ante, metumq;
Inq; dies auidum surgens caput altius effert.

The common cure of hoat agewes.

Yet some Phisicians attempted the common manner of curing vsed in hoat agewes, that is to say, by purging of choler and letting of bloud, and ministring oftentimes cooling conserues, syrupes, potions, bathes, with cooling herbes and such like. Which meanes notwithstanding tooke small effect in manie. Nay at length it came to passe, that such as were purged or letten bloud, rather sped. And they that tooke a moderate sweate at the beginning of their sickenesse, and did rid their stomackes wel by vomitte, sped much better. Yet thankes be to God hitherto no great plague hath ensued vpon it. But if it doe (as I doubt it will) vnlesse we speedilie repent, either the pestilence, or famine, or warre, or all three, I say if it doe, then must we do as the Prophet Dauid did, offer a sacrifice vnto the Lord, a contrite and humble heart: and say with that holie Prophet, Let vs fall now into the hand of the Lord, for his mercies are great, and let vs not fall into the hand of man. And I beseech God that whensoeuer it shal please him to visite our offences with his rod, and our sinnes with scourges, that wee may likewise escape the hande of man, and fall into the hand of the Lorde, to whom bee all glorie, praise, and honour for euer and euer, Amen.

Samuel. 2. 24. 14.

FINIS.

¶ The Table conteining the principall *poynts of the whole booke in Alphabet order,* hauing relation to the page.

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FINIS.

Antonio Dias